

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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Good Movement Gets a Bad Start

IT is easy to get up enthusiasm for the proposed United Christian Education Advance. Sponsored by the International Council of Religious Education it plans to carry the message of Christian education into every community of the United States. But the enthusiasm falls flat when it is learned that the movement, in its inception, has compromised the recognized Christian concept of brotherhood. The Cincinnati meeting held on March 10 and 11 housed the white representatives at the Alms Hotel, known as Cincinnati's "Hilltop Hotel," while the Negro representatives were asked to seek accommodations at the Hotel Manse, three or four blocks away.

Harry C. Munro, director of Adult Work and Extension of the International Council, wrote regarding the plans: "We are planning to use these two hotels because they are close together, and on the whole this seems to be the best arrangement we could make."

There are so many reasons why this movement should not be launched in the spirit of race segregation that one is tempted to use much space. First of all, it is distinctly anti-social and unchristian. Nobody can defend the program on the ground of Christian ethics. Next, it is illegal. Ohio has a law which makes it illegal for any hotel to refuse accommodations to guests on racial grounds. In the third place, it is entirely unnecessary. There are plenty of cities which would welcome the meeting and offer hotel accommodations without regard to race. The first meeting of the committee which was held in Pittsburgh did not face this difficulty. Cleveland, in the same state as Cincinnati, opens its hotels to both Negroes and whites.

But greater than these three reasons is a fourth. Our age is jittery enough with racial prejudices and class hatreds. Any religious organization which yields to such prejudices

further the disintegration of Christian society. Our opinion is that it would have been the part of wisdom to have cancelled the meeting, even at the last day and hour, rather than to be trapped into such a program of race segregation.

Church Sentiment Swings to British Aid

IT is difficult to analyze church thought and it probably varies in different communities. But Dr. Henry Sloane Coffin has recently pointed out a comparison which is interesting. He wrote:

"The 'Ministers No War Committee' sent 92,000 letters to ministers asking for cooperation to defeat the lend lease bill and received less than 1100 replies. Together with five other ministers, I sent postcards to approximately 4500 churchmen and received more than 700 endorsements to the following statement."

The statement sent was one which urged adoption by congress of the bill. Of course, lists have a lot to do with any replies but the difference in returns is most astounding. The No War Committee got a little more than one per cent return; Dr. Coffin's pleas for aid to Britain brought back fifteen per cent.

This is a good indication of the way the wind is blowing.

Resist the Post-Easter Slump

THE post-Easter slump is customary but is not inevitable. Many ministers and churches take it for granted. Its accompanying hand maidens are small attendance, small offerings and general spiritual lethargy. Without definite resistance on the part of the leader the church slowly sinks into the vacation weeks when the doors are closed for the season.

This is no year to permit the post-Easter
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See Things From the High View

by William L. Stidger

Dr. Stidger believes that the high view better equips one to serve at close range. He draws his illustration from Henry Ford and others.

LIFE is so turbulent and tumultuous these days that few of us get far away or high enough above things actually to see them. Consequently we are confused, dismayed and bewildered by events which move with such swiftness around and about us. With wars to the right of us and wars to the left of us volleying and thundering, we do not know which way to turn for peace and quiet. It is as though we lived in a mighty whirlwind or were struggling through a tremendous whirlpool. But an old character in Rolla Brown's novel *Toward Romance* gives us a universal formula for just such a situation as life throws about us these days. An old doctor in this book is talking to young Giles who is going off to college. He is telling Giles about the high spirit of his ancestors and what they had in them to help them to face life in all of its hectic and bewildering turbulency. The old doctor said to young Giles:

"Your father had the sublime vitality. Nothing ever quite knocks it all out of some people. As a matter of fact there is a good deal of it in your family. Your mother's got it. Tog her out and send her to the Court of St. James and she'd do just as well as anybody. Her father had lots of it—and her mother a little. Old Nate raised coal digging to the level of a fine art. And, if he'd been yanked out of the mine some Monday morning and put in the governor's chair up at Columbus, he would have had everything sized up before the end of the week. Your grandfather had it too. He ought to have been a general. He always got high enough above things to see them."

Here is a rule we can all test out through some physical experience. I tested it out the first time I ever went to the top of The Empire State Building in New York City. I had been going in and out of that great busy, crowded city for thirty years and had never gotten clearly set in my own mind the lay of the land and the contours of the streets until I had that exciting experience. Then, as I looked down on the city for the first time from that height I saw clearly and have never

forgotten the way Fifth Avenue and the parallel avenues run; the way Broadway circles and cuts, the way the bordering rivers run; the location of green and beautiful Central Park; the comparative locations of certain buildings and public landmarks. Now it is all clear and precise in my mind. I had gotten high enough above things to see them.

I know a lovely young mother, who does all of her own work and looks after a home and two small boys who has what she calls her "Green Pastures." When life in that small home, which happens to be an apartment house at the edge of a busy American city gets too hectic, she goes out to the edge of the city and sits for an hour watching the wind in the trees, and the cattle in the fields; or tall corn growing. In that hour she says that she gets high enough and far enough away from the turmoil of her own home to see them and she goes back refreshed and ready for anything that comes her way.

All most of us need to do when we get to the place where our nerves seem to be frazzled and we have stood all that we can stand and seem to have come to the place where we are about to break, is to get far enough away to see things in a clearer perspective and the mess straightens out for us; an experience which is available to most of us if we make the effort.

I remember once visiting some boys who were doing what was called kitchen police duty in the first World War. I saw several American boys in a camp in France peeling potatoes. I said to one of them: "Boy now you will have some sympathy for your mother or wife after this experience of peeling potatoes."

To me it was a joke but he took it seriously as his reply indicates. This is what he said:

"Beau—I'll always have more respect for my wife than I ever had before. This kitchen police duty, this business of peeling potatoes, washing dishes, sweeping floors is just about the most monotonous business on earth. I never had so much respect for my wife

as I do now. In fact as I look back across the Atlantic Ocean toward home I don't seem to be able to think of a single thing wrong with my wife, my home, my country or anything else over there. I guess it's just because I always took things for granted and never got far enough away from them to see them. And Beau, if I ever get back to God's country I'll have a finer appreciation of it, I'll say!"

That boy was right. He was learning, for the first time that you have to get far enough away from things and high enough above them to see them. Then you have more appreciation of them. You begin to see the outlines, and the values of your own home; even the people you love and quarrel with now and then in the nature of events.

Even history has to be written from the perspective of distance. Who would dare attempt to write the final meaning of the world revolution through which we are passing in these days? Historians know that the true history of these days will only be written a century from now when the huge outlines of the final meaning of things has risen above the mists and clouds of our contemporary life.

Most of us who have become parents and grandparents are able to look back through the years with a deeper sympathy and a clearer understanding of the days that we had the experience of "Life With Father." We learn through the perspective of the years a deeper appreciation of the problems that fathers and mothers go through in raising a family of children.

I had a dramatic and curious illustration of this principle in the business world through an experience with Mr. Henry Ford. It was a few years back when that great industry was changing from the old Model T Ford to the new models. They had taken a year to redesign the car and retool the factories. Mr. Ford used to say "The car will be any color so its black." And he used to say that he would never change the old model T shape and design. But he changed his mind for the public was demanding beauty as well as utility in a car. The turmoil of change was making a madhouse out of the Dearborn factories and offices. Millions of dollars had been spent in this period of transition and change.

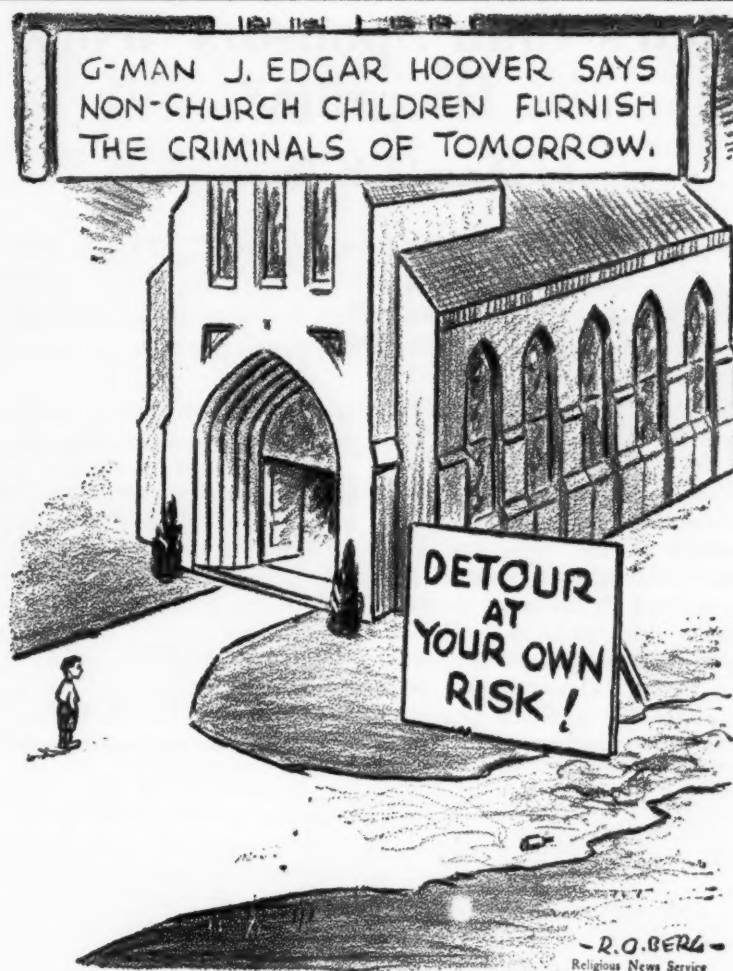
The car was apparently ready. The executives and foremen were awaiting a signal from Mr. Ford to get into production. The car had been tested a thousand times on the proving grounds. To all appearances everything was ready to go with a bang.

I happened to stop over on a trip from Kansas City to see Mr. Ford. I found the whole place in an eager, tense atmosphere of: "On your mark! Get set! Go!" But the man who could give the signal to go ahead was evidently not ready yet.

The afternoon I was there Mr. Ford casually took me into the big dance hall in the Dearborn offices where he holds his weekly old-fashioned dances for the families of executives and employees. He called for his orchestra. They came. He had the orchestra play for me the old time dances. As we sat listening to them a big tawny cat played about on the waxed floors. Now and then that cat would jump into Mr. Ford's lap. I thought of the old phrase: "Even a cat can look at a King." Then on a sudden impulse Mr. Ford would say to me: "Come on, stand up here and I'll show you how to do this dance!" as the orchestra started the old tune of a favorite dance of his. I was even then a little overweight and wasn't as graceful as I might have been but Mr. Ford did his steps lithely and gracefully.

From where we sat we could see certain executives we both knew through the big glass partitions which separated the dance hall from the executive offices. One of them shook his fists at me. Mr. Ford saw him and said, with a smile: "Those fellows want the signal to go ahead with the new car. They think I'm overly cautious, but what they forget is that if we wait a few days and decide to change even a single bolt in the car it may mean the saving of millions of dollars in a few years to us and to the consumer. They think that we have perfected the car but I'm not certain that we have. They want to go ahead but I want to wait awhile. They think that sitting in here in this dance hall doing the old time dances is foolish. I think it is wise. You don't lose any time and you don't lose any money by getting away from things and thinking while you wait; you just have to get away from things to be able to see them. Then we started for a walk through the woods to see his birds; and all the while Mr. Ford kept them waiting for the signal to go into production on that new car. That evening at dinner one of the oldest executives in the Ford organization said to me: "Dr. Stidger, I wish you would go home and let us get this new car out!"

But, as it turned out, Mr. Ford was right, as he usually is for he had



STRAIGHT AHEAD, SONNIE!

learned through long experience that it is wise to get away from things in order to get a better perspective on them; to get high enough above things to see them before launching a million cars a year production schedule on a radically new car. I have always respected him for that afternoon in the dance hall when he "called for his bowl and he called for his pipe and he called for his fiddlers three." It was a wiser procedure than it seemed to be at the time. Many would have called it eccentric and foolish if they had not known "The Boss" and that his lifelong habit has been to get far enough away from and high enough above any major change to see what it was all about.

Mr. Ford has learned this secret through the years of a tempestuous life. He has his ways of getting high enough above things to see them. One way is to attend a morning worship service in the little white church he has built in memory of his mother and his wife at Dearborn. I have attended that service with him several times. The children of the Greenfield Schools hold it and Mr. Ford goes frequently, sits in the gallery and listens to the children; goes downstairs and greets them

as they go out; greets them by name for he knows them all. It is also frequently his habit to drop into the little chapel in the daytime to hear the organist play. At other times you will find him walking in the woods studying his birds. At other times he will call for his orchestra and have them play an hour for him in mid-afternoon. At other times he will suddenly drop out of sight and his executives will learn that he has gone to one of his favorite quiet places, The Wayside Inn in Massachusetts to stay a few days. Some day he will turn up at one of his numerous schools for boys and watch them working in the fields and gardens. Another week will find him in the Upper Peninsula of Michigan wandering through the virginal forests, enjoying himself and thinking out his far reaching plans. And, those of us who know him well, know that there is one hour of the day that is held inviolate by him. That hour is toward the close of the day when the offices are empty; all but one. That one office is the office of Mr. Wm. J. Cameron where he usually ends up for a half hour of quiet as the sun sets and the shadows begin to slant across the little lake

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Men's Club Sponsors Work Program

by Donald N. Duncan

"Why do we have to eat every time we meet?" This is not the only men's club to ask the question. But the work program which resulted is unique. The author is the minister of the First Baptist Church, Shenandoah, Iowa.

WE, in our church in Shenandoah, had a men's organization. The usual run of about one-fifth of the men of the church were interested. Regular meetings were held with a supper and a speaker. This plan was used until the question was raised "Why do we have to eat every time we meet? Isn't there some way we can be effective without eating and listening to a talk?" This proposal was brought before the cabinet and certain

projects of work were outlined for the Men's Club to accomplish.

The first year under this plan we had two social meetings and the rest were work meetings. The men painted the chairs of the church and also repaired all broken ones. Two boys were sent to the Iowa Boy's Camp by this group. The men felt they had accomplished something. Therefore, the next year a project to fix the tables with new tops, paint and build four exten-

sions for the tables was adopted and accomplished.

In the Sunday School rooms there was an old wooden floor. Holes could be seen in many places. The men decided to raise enough money to put in a new floor. A plaque was drawn of the floor. This plaque contained squares enough to represent 1960 square feet, the size of the space to be covered. These were then sold at eleven cents per square foot, the cost of the floor. The club sent a letter to every family in the church telling of this project. It was suggested they could buy as many or as few squares as they desired. As people made their subscriptions the number of square feet was painted off on the plaque and the name placed on it with the amount subscribed. Within two weeks after this project was started enough was raised to lay the floor. Enough additional came in to redecorate the rooms.

After the money was raised the men came to the church with their crowbars and hammers and tore out the old floor. The men began to feel they were accomplishing things for the church.

Two boys were again sent to the Boy's Camp at Iowa Falls under the sponsorship of the Men's Club.

The church needs a new roof and has been in need of it for at least ten years. There had been much talk about it, but the people felt it wouldn't be possible to raise the \$1,200.00 required to put on a new roof. The Men's Club decided they would promote this project and see if they could raise the money.

Mr. H. E. Ross, the president of the City National Bank in Shenandoah, was appointed chairman of the "roof fund." The idea was conceived to build a replica of the church—without a roof. This was done after three months work during the spare time of Mr. Ross. A roof was put on the structure but 400 squares were marked off to represent 400 bundles of shingles. The floor of the "little church" was the plaque used in the project mentioned above.

After the completion of the "little church" a dedication service was held with 130 guests present. The history of the church was given in an unusual program arranged by the author in which different men representing the various periods of the church told the history of the founding and progress of the church in Shenandoah. A loud speaker had been placed inside the model church and the men spoke from another part of the church as "spirits."

The "little church" contains 42 windows each with two sheets of paper, one of cellophane and the other to rep-

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This Little Church Proved a Big Fund Raiser

Get High Enough

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in front of the laboratories. I have sat with him there in the quiet of evening many times in silence. Those are good memories for it was apparent to me and to all who have had the privilege of that experience that in those quiet hours Mr. Ford was getting far enough above things to see them.

Mr. Ford has learned the secret of an old Persian saying which Emerson used to quote which says that "No time is lost in the hunt," as is illustrated by this human interest story over which Mr. Ford and some of the rest of us have chuckled.

Mr. Clay Doss, who is the head of the Ford sales rides horseback each afternoon for exercise and quiet. Recently he bought his young ten year old son a pony to ride with him. One evening they were riding quietly through the woods when young Clay, Junior, looked up at his father on the big horse moving quietly beside him and said: "Dad, I like this horseback riding."

"Why?" his father queried.

"Because it makes me forget my arithmetic."

When Mr. Doss repeated that young boy's philosophy to Henry Ford, Mr. Ford said, "That boy has learned a great secret of life."

Ministers Who Work, Read

by H. M. Eagleson*

It isn't the minister who insists that he is a preacher and can't find time to do pastoral work who reads the most books. Rather it is the fellow who takes his pastoral tasks seriously. This is but one of the many surprising things revealed in this Pittsburgh survey.

BOOKS make the man, especially the clergyman. That conclusion is almost forced by the following study of ministers' bookshelves. Ministers seem to succeed or fail in many of their tasks in striking relationship to the number of books they purchase annually, including of course, books of reference.

The discovery sketched below glared out quite unexpectedly in a study made by the writer a few weeks ago for the Pittsburgh Preachers' Meeting of the Methodist Church. That study was a prognosis of the practices of about 200 ministers covering the whole field of ministerial activity. The data on 116 was sufficiently complete to be used in this part of the investigation. It laid bare the surprising things that books do for the minister who owns them—and for the one who does not.

The first piece of information turned up is not at all surprising. In fact, it must have long been a suspicion of many. It concerns the minister who is constantly on the move. Ministers who do not buy many books do not stay long, as a rule, in any one pastorate. They soon move on. At least that was true of those who came within this field of investigation. The outline of the picture is as follows: At the lowest extremity of ministerial desperation there was found one theological waif who has averaged slightly over one year per pastorate during his ministry. During twelve years he has been in nine churches. During his entire ministry he has purchased only four books per year. Seventeen theological birds of passage fluttered across the field of vision who have perched for an average of only two years since entering the ministry, in each pastorate they have held. Since entering the ministry these seventeen men have bought a yearly average of 25.5 books. Next, thirty-eight ministers who had enough of what it takes to feed the Lord's flocks, to stay an average of three years at the same address, went

Books Knowledge Power

a shopping for thirty-seven books yearly. There were nineteen men who weathered the storm a year longer in their average pastorates, or a total of four years. They laid their money on the counter for a total of 40.4 books each year. The nineteen five year men purchased forty-two books yearly. Then twelve peerless, ecclesiastical herdsmen, who guarded the doors of the same sheepfold for an average of six years added to their equipment one book per week—fifty-two books per year since first answering the call of their profession. But this trend does not seem to proceed indefinitely. There were three men with an average pastoral tenure of seven years or longer. These men bought an average of only thirty books per year. In spite of this last small group, the general tendency seems to be quite definite: ministers succeed in holding onto their jobs in surprising correlation to the number of books they acquire.

Administrators Buy More Books

The second interesting item uncovered in this study is that ministers who specialize in either administrative or pastoral work accumulate more books than those who make preaching their major emphasis, or think they do. There were thirty-four ministers who claimed that their strongest fort was their preaching ability. These men purchased a scant 19.6 books, in the average year, since entering the ministry. There were found twenty-one who affirmed that they felt that their greatest ability lay in administrative work. These men are often accused of being too busy to read. The accusation is not deserved. They

had gamboled through thirty-four volumes annually. A larger group, forty-three in all, signified their belief that their greatest ability lay in doing pastoral work. They would probably disclaim any distinction as readers of books. And yet they rank slightly higher than either of the former groups. They have added 34.5 books during each year of their ministry.

Ministers are quite eclectic in filling out questionnaires. Questions that run foul of any favored practice, hobby, opinion or belief are doomed to slight attention and response. So the reader must bear in mind in examining all figures and findings that although 116 ministers were studied they do not all appear in any given analysis. Variability in total numbers is due to the fact that in each step a slightly different group of men may be under observation.

There is no basis in fact for the suspicion that, by and large, the ministers who supply their bookshelves most liberally, neglect other phases of their work, such as calling on their people in order to read their books. The very reverse is found to be true of the ministers here questioned. Preachers who buy the fewest books also make the fewest calls. The ones who buy books in the largest numbers push the front door bells most persistently. Two ministers who stood on the lowest rung of ministerial efficiency, if calling is taken as a criterion, made only 100 calls per year. They averaged fifteen books per year. Next three men of the cloth who averaged 200 calls yearly bought a grand total of twenty books yearly. The five ministers who tipped the beam at 300 calls per year averaged twenty-six books each calendar year. The six ministers who made 400 calls yearly untied the purse strings for 28.3 books yearly. Also five ministers who got around to 500 door bells annually added 30.1 books yearly. And eighteen ministers who sat beneath the roof tree of 600 homes yearly, visited the booksellers during the same period, 31.6 times with intent to buy. The fourteen ministers who managed to work in 700 calls per year, read—or at least purchased, 43.6 books per annum. Finally, five ministers who made from 800 to 900 calls yearly, made the purchase of 53.3 books, or slightly more than one each week. The num-

*Minister, Methodist Church, Ingomar, Pennsylvania.

ber of clergymen responding to the inquiry about the number of calls made is rather disappointing. It seems that the brothers shied rather persistently at the point where they were asked to write down in black and white the number of calls made. One even protested that he did not know what was meant by, "a pastoral call." However, enough responded to paint a fairly clear picture. It is this: ministers who buy books do not sit at home and read them. They seem to work very much as they read. Official boards which wish their ministers to call more, might try the experiment of buying them a book a week. It might work. Who knows?

Time Spent in Sermonizing

The relation of the number of books the minister secures yearly, and the amount of time he spends preparing his sermons should long since have been made a subject of investigation by those who claim to teach Homiletics. Opinions should not be tolerated wherever facts are obtainable. The following are not opinions but facts, at least so far as the ministers studied are concerned. And the writer is now busy expanding the number of those studied until it may be stated categorically, they are definitely true of the Protestant Ministry throughout America.

Of the preachers so far examined, it can be said, that they spend time in working on their sermons which is strangely proportionate to the number of books bought annually. At least this is true of the padres examined in this inquest.

Two over-worked ministers who dash off their average sermon with two hours of preparation, have purchased a scant fifteen volumes yearly since entering the ministry. The seven ministers spending three hours preparing the average sermon have bought twenty books yearly. The nineteen ministers who grind out their run of mine sermon in four hours, buy twenty-one books yearly. And seven ministers whose average time on each sermon is five hours, have purchased twenty-six books yearly. The thirteen clergymen who had enough sympathy for their congregations to stir the caldron six hours before serving the broth, added thirty-one volumes to their bookshelves yearly. The twenty-two men who hammered their mistles from seven to eight hours, laid out the cash for 42.2 books per year. The fifteen men who professed to spend nine to ten hours in gestation before each pulpit delivery, acquire 52.1 books yearly. Last of all were twenty-two ministers whose conscience dictated that a sermon was worth twelve hours or more of their time. These fellows came from the bookshops with an av-

erage of fifty-five new volumes each year since taking holy orders.

New Books and New Members

One further discovery is worthy of some publicity. This inquisition of the clergy reveals the fact that these ministers have added new members to their congregations in general proportion to the number of volumes in their libraries. The claim is not made that these items stand to each other in relation of cause and effect. But the apparent correlation is little short of amazing. The size of the parson's codex alcove, and the size of his annual congregational intake retain a strange and suggestive correspondence, to say the least.

The ten ministers who bought ten books or less on the average, yearly, added only an average of 20.5 new members yearly covering the last three years. The twenty-four ministers who bought from fifteen to twenty books yearly made an annual ingathering of 26.4 new communicants. The eighteen ministers who stated that they bought yearly from twenty-five to thirty new books also wrote yearly the impressive total of 30.5 new names on the church rolls. The twenty ministers buying from thirty-five to forty new volumes yearly since entering the ministry, had the pleasure of seeing their membership expand to the extent of 43.5 new members yearly. And the twenty-five gentlemen of the cloth whose average yearly book bill covered forty-five volumes, crashed the columns of the annual minutes with from fifty to 165 new members yearly.

Comment need scarcely be made on this aggregation of facts. The outline of the picture is so clear that comment is quite unnecessary. There are too many commentators the way it is. These data are purely objective. *Res ipsa loquitur*. And, it may be added, it shouts its message. Preachers gather as their book agents sow.

Books were related in five ways to the minister's success so far as this investigation goes:

First. Ministers stay put and cultivate their fields a short or long time in general correspondence to the yearly expansion of their bookshelves.

Second. Those who become specialists in some field of ministerial work add more volumes to their libraries than those who content themselves merely with grinding out a sermon or two each week.

Third. Ministers work as they read. Those who gather the largest number of books yearly also make the largest number of calls yearly on their people.

Fourth. Those who have few books spend little time in sermon preparation. The time increases as the volumes

multiply.

Fifth. As congregation builders, ministers are profitable or unprofitable servants in proportion to the largeness or smallness of their libraries.

There were found several glaring exceptions to all of these statements. But this is not a study of individuals but of groups. When this is kept in mind the whole survey may be reduced to a sentence; In general, the ministers studied succeed or fail in accomplishing the cardinal objectives of their calling in striking proportion to the number of volumes they possess—or repossess.

Aungervyle long since placed an exact evaluation on books for those who preach to others; "You O Books, are the golden vessels of the temple, the arms of the clerical militia. . . fruitful olives, fig trees knowing no sterility; burning lamps to be ever held in the hand."

Men's Club

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resent stained glass. Illumination is from the inside.

As a person buys a bundle of shingles, a card with the name and amount will be placed on the roof. It takes 400 bundles at \$3.00 per bundle. Within two weeks after this project was launched \$1,200.00 was subscribed and to date 483 bundles have been sold.

Many people were skeptical that this amount could be raised but it merely shows that the people in the church can put over a project if they wish.

The men no longer feel they have no great part in the church, but now they have a sense of loyalty to a great cause. Any group can do what this group has done if they so desire.

THE MEANING OF THE RESURRECTION

"But," you ask, "how did the resurrection happen?" No man knows or can know. The Gospels cannot explain it: it alone explains them. As Dr. Cairns of Aberdeen once put it: "It is the land where the great mists lie, but it is the land where the great rivers spring." What we do know is that it made God authentic to ordinary, way-faring men and women who discovered in it that though they still suffered and sinned, though they were still subject to vanity and had to die, they were nevertheless sharers in Christ's victory and were living here and now—with him and with one another—in the eternal world. From *The Right to Believe* by J. S. Whale; Charles Scribner's Sons.

Air Conditioning in Churches

by Margaret Ingels*

AIR conditioning, which has done so much to provide physical comfort indoors in summer and augment health in winter, is being used in many churches. The growing trend, on the part of churches to use air conditioning began with a few isolated installations several years ago.

"Air conditioning committees," appointed by many churches to study effects of summer comfort on other congregations, are reporting miraculous results; attendances that jumped twenty-five per cent and more within two or three weeks after the installations were made.

The return to the fold of absent members in July seems to be in direct ratio to the amount of comfort supplied.

One of the finest tributes to air conditioning's part in awakening dormant religious instincts in torrid weather came from Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, Louisiana. At the start of the second summer with a Carrier air conditioning system, Dr. Dodd commented:

"Our summer congregations have held up on an equality with the best season of the year for church attendance, and far in advance of any summer previous to the installation of the air conditioning system.

"It has been a custom, heretofore, for the financial committee to anticipate a summer slump in church finances, and to adjust the work ac-

cordingly, but since we have had air conditioning, there have been balances instead of deficits."

Dr. Dodd hit the crux of the situation when he added: "All who attend get more out of the service because they are more comfortable and relaxed."

Home Made Cooler

Comfort—that was the goal which prompted a Baptist congregation in Kansas City, on a particular hot August Sunday morning, to rig up a crude, but effective, cooling system of their own.

At the suggestion of the choirmaster, they purchased two tons of ice for \$7, jammed it into the church furnace and started the six-foot fan in the fire chamber, which ordinarily blows heat during the winter through two ducts to the auditorium. This novel, home-spun air conditioning system lowered the temperature in the church eleven degrees.

Comfort for their flock—that's what pastors in the tiny town of Estill, South Carolina, were seeking when they convinced the manager of the small, 304-seat theater, which had just installed a Carrier air conditioning system, to allow them to hold church services in the cool auditorium during July and August. Church attendance took a sudden jump in Estill.

Several years ago, the 208-year-old Caroline Episcopal Church at Setauket, Long Island, one of the oldest Colonial churches on Long Island, submitted to the march of time and underwent a

complete renovation. Apprehending the trend, a complete year 'round air conditioning system was included in the plans. Old fashioned radiators, which spoiled the otherwise charming appearance of the church interior, were replaced by inconspicuous grilles, which now circulate both heat in winter and cooled air in summer, at the correct humidity and temperature. The air is automatically controlled to correspond with outside weather conditions.

Provision for comfort in churches really is quite ancient, although few people consider the "foot warmers" so common in Grandma's and Grandpa's day comparable to present day air conditioning. These foot stoves consisted of pans with long handles, in which hot coals were placed to keep the parishoners' feet comfortable during winter services.

Some Typical Installations

One of the first to install air conditioning was the First Presbyterian Church of Orange, Texas. In 1928 an old ventilating system was discarded and complete year 'round air conditioning equipment and mechanical refrigeration were installed to provide both the Sunday school room and church auditorium with comfortable indoor weather. The church became outstanding in the community with many tourists attending church services.

During a remodelling program following a fire, the Central Christian Church of Lexington, Kentucky, installed winter air conditioning equipment. During



Modern Comfort in an Old Church, Caroline Episcopal Church, Setauket, Long Island

*Engineering editor, Carrier Corporation, Syracuse, New York.

cold weather the air is cleaned, heated, humidified and circulated to assure an even distribution of comfortable, healthful air throughout the church auditoriums. In summer the fans are operated so that positive circulation of cleaned air is provided the congregation. Dr. A. W. Fortune, pastor, writes of the air conditioning system—

"It has given us uniform heat in the winter. By running the fans at high speed it has created a breeze that has made the church comfortable in the summer. We are in the downtown section, but it has filtered the dust and smoke from the air so that the church walls have remained clean. We are on one of the noisiest corners in the city, but the system has enabled us to shut out the noise. As pastor, I am enthusiastic about the system."

Among the first churches to employ summer cooling units was the chapel of St. Louis University, at St. Louis, Missouri. Eight portable room cooler units, ranged along one outside wall of the chapel, one of the most beautiful in America, provide the necessary cooling when the thermometer in St. Louis goes skyrocketing.

Another early installation was that in the First Church of Christ Scientist in New Orleans, Louisiana. During the summer of 1937, attendance at Sunday and Wednesday evening services declined more than twenty-five per cent—until the auditorium, which seats 750 persons, was air conditioned. It took less than three weeks to bring the attendance up to the normal number.

Air conditioning engineers have toyed with the idea of giant "thermos bottle" cooling for churches since 1938, when Walter A. Grant, district chief engineer at the Carrier Corporation, first suggested the plan in Boston, Massachusetts, at a meeting of Power Engineers.

This method, it is felt, is ideally adapted to church installations because of the short periods during which the chapels or auditoriums are used for services.

The plan permits use of a very small refrigeration plant to store up cooling effect needed for the church services. Operating twenty-four hours per day for the six week days, the small plant can remove the excess heat during the relatively few hours the church is in use. Chilled water is gradually cooled and stored in a large well-insulated tank that is virtually a thermos bottle. This chilled water is then released to the air conditioning system where the air is cooled to the desired temperature for comfort.

Another type of cooling system for churches was experimented with at Oceanside, Long Island, recently. It

Seven Other Words

by Paul E. Carsen*

CHURCH OPEN COME IN REST AND PRAY

IN a work-a-day world people are so busy about many things that meditation and prayer are all too often crowded out. This is where the church has an opportunity to offer the busy person shelter and quiet for a few moments of personal devotion in the sanctuary dedicated to things holy.

This privilege is provided in our downtown church where we make daily use of seven important words, words different from those made famous by our Lord and commonly referred to as "The Seven Last Words." The words we use are an invitation:

People passing along the busy streets of our capital city in Springfield, Illinois, in the midst of stores and hotels and in the shadow of the capitol dome are impressed as they view a lovely old, stone church at Fifth street and Capitol avenue in the heart of the city. For a moment one feels it is out of place, but it is majestically in its place as the First Methodist Church, where it has been serving the community for over a hundred years, and in the same building for fifty-seven years.

There are two of these seven-word invitations in gold letters on a black background, framed and measuring 10 inches x 13 inches, one at the Capitol avenue entrance and the other at the entrance on Fifth street, the vestibules of both opening directly into the sanctuary.

The passer-by who responds to the silent invitation may be one harassed with burdens and cares; trouble, sickness, financial difficulties may confront him; or his soul may be lonely and starved for spiritual sustenance. By merely taking a few steps he is removed from the teeming streets of a business world to the quiet, restful har-

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consists of spraying cooled water during masses on the copper roof of the new Chapel of the Sacred Heart at the famous St. Anthony's Shrine Church.

bor of the sanctuary with the subdued light from the stained glass windows helping to create an atmosphere where communion with the Heavenly Father seems but natural.

The thoughtful pastor of this busy church, Dr. A. Ray Grummon, has put into practical use these little invitations on the church doors, having received the idea from a neighboring minister of another denomination. So often we hear or see or read something somebody else is doing and think how nice it is, then we promptly forget it. Yet we can never know how far-reaching may be some opportunity we make possible for others. Our pastor also offers the Wednesday Noon Quiet Hour, with soft organ music and gentle lighting effects.

Another community service of this active downtown church is the daily ministry of the singing tower, bringing the Gospel in sacred song with the chimes and harp to the hundreds of people who pass at a busy time of day. The church, in her humility, does not need to pass out of the picture in this busy world. Rather, in an unobtrusive way, we owe it to our Lord to make the church and its ministry known to everybody, even though there are many who seldom, if ever, pass within its doors.

We urge more pastors to watch for even the little opportunities the church can offer to people. More good may result than we might think at the moment.

GOD WILL GUIDE YOU

God will guide you,
Simply trust Him,
He knows what is best for you;
Stop outlining and repining,
Wait and see what He will do.

God will guide you,
Love and serve Him,
Like a child obedient be;
Kindness voicing, keep rejoicing,
His good purpose you will see.

Grenville Kleiser.

Continuous Pastoral Evangelism

by Elisha A. King*

From the experience of many years Dr. King reaches this conclusion: Persistent and consistent pastoral evangelism offers the best method of reaching the individual for Christ and his church. In this article he discusses some of the methods which he has used.

THERE are many methods of evangelism, and I think I have shared in them all during a rather long period of Christian service. The first contact with lay evangelism came when I was a boy twelve years of age. Two earnest young men came to our rather isolated Massachusetts town seven miles from Providence, Rhode Island. They came through rain and snow from the Y. M. C. A. of that city. They were likeable, earnest, sincere young men, and on the last night of their series of meetings when they called for a decision to be made, my chum and I stood up, signifying our desires to follow Jesus and, of course, to be better boys than we had been before. So it happened that I became a Christian under that type of evangelism. I was moved deeply, and I suppose my response to the appeal of those young men was largely emotional. The experience influenced me to read the Bible with great interest and led me to buy a few books about the Bible.

My next great religious experience was at a Y. M. C. A. convention in Waterbury, Connecticut, when I was a high school student. It was my first contact with a large body of Christian men, and I was thrilled by the religious enthusiasm manifested and by the talks I heard. I bought a book at the literature table, called *Secret Power*, by Dwight L. Moody, which I read on the train home and that book combined with the spiritual experience I had had at the convention caused me to consecrate myself to Christian work when the Lord saw fit to call me.

Other influences that shaped my course was a Bible class I attended at the Y. M. C. A. I became a member of a personal workers class that still further helped to prepare me for personal evangelism, as it was called then. Later I became acquainted with Moody, Chapman, Mills, Morgan, Biederworf, Amy McPherson, Billy Sunday, and other evangelists. Thus I got a considerable insight into their methods.

I have been through many great revival campaigns, and give them credit for a great work of arousalment. Many lives were changed for good, some reforms were accomplished, and altogether communities where these campaigns were held were permanently benefited. However, a great amount of the enthusiasm was due to the tremendous upheaval of emotion, and when that passed there was a decided cooling off and let-down from the heights to which the people had been lifted.

Gradually I came to believe that the best results come from pastoral evangelism. That means, generally speaking, regular, honest, purposeful preaching, week by week, year by year, and the maintenance of a graded Sunday school that seriously undertakes to promote religious education.

I have gathered several very interesting reports of pastoral evangelism and the following is, I think, the best. The author of a book on "Evangelism" dedicates it to a Methodist minister he knew very well. In the dedication he says:

"From his pulpit in a little New Hampshire community came messages that strengthened his people and widened their vision. A great liberal, he wrought a finer conception of God and with it an ennoblement of man. He took evolution as scientific truth and dealt with no dualism.

"He joined men in the fields and sat down by their work-benches to talk with them about life as it is. He went to bedsides of pain and to homes where death had brought sorrow, taking with him the hope and the understanding that imparted a benediction of peace.

"He stirred the ambition of youth toward greater usefulness. He opened the way for many to go to college and stimulated many more to seek out their own self-education. The author of this book acknowledges his own deepest gratitude to this soldier of God, this man among men.

"His eyesight failed him in his last days, but the light of his soul burned brighter. He grew with his faith to the end.

"He did not believe in revivals."

In an appeal for practice of pastoral evangelism among a group of churches in Alabama, I copy these pregnant words, "We feel that our churches must

reach the hearts of our people and raise up a generation grounded in the truth of our religion and loyal to the great principles of the master for whom we stand. To this end we urge upon our pastors a direct and simple presentation of the gospel in such a way as to reach the people among whom we live. We would also lay upon the hearts of our membership the duty and opportunity of evangelism through personal visitation."

In another appeal issued to ministers and churches, I take this extract: "We recognize evangelism as the objective of any sound Christian ministry. Its aim is to lead persons, young and old, into a growing experience of fellowship with God through Jesus Christ, in personal and social living. We also believe that true Christian education is the most effective and most permanently fruitful means of reaching this aim."

Preaching Through Literature

To carry out some of these aims and purposes I have undertaken, in as thorough a way as my circumstances permitted, the following methods. First of all, of course, by preaching, through the church literature table on which has been kept a continuous supply of religious books, pamphlets, etc. During the past nearly nineteen years there have gone out through this means over 25,000 printed copies of the ministers' sermons and lectures. These have been distributed through a cosmopolitan congregation to many parts of the United States. Another method is friendly visitation, not only on the part of the minister, but by the going of members, two by two, to the homes in the parish carrying printed invitations and gospel messages. Still another means of evangelism is the wise use of Lent and Passion Week. Hearts are tender at this season of the year, and more easily won to Christ and the church. Then there is the private consultations in the pastor's home, and "decision day" in the Sunday school.

Sunday School Decision Day

This use of "decision day" may result in large ingatherings. One year I gave an evangelistic talk to the school every Sunday during Lent. On Palm Sunday I presented cards containing the following, "What is Christianity" by William DeWitt Hyde.

In the home, it is kindness.

In business, it is honesty.

In society, it is courtesy.

*For many years minister of the Community Church, Miami Beach, Florida.

In work, it is thoroughness.
 In play, it is fairness.
 Toward the fortunate, it is congratulations.
 Toward the unfortunate, it is pity.
 Toward the weak, it is help.
 Toward the wicked, it is resistance.
 Toward the strong, it is trust.
 Toward the penitent, it is forgiveness.

Toward God, it is reverence and love.
 I asked the young people who desired to do so to sign the cards as an expression of their desire to live lives like that. Later, opportunity was given for out-and-out decisions for Christ and church membership.

Another method used in Sunday school is "A Confession of Faith for Young People" (written originally by Dr. Raymond C. Brooks).

I want to be like Jesus

Advancing in wisdom and in stature and in favor with God and man and I take him to be my friend and savior.

I am sorry for my sins

I believe that he is able to forgive me and to help me overcome whenever I am tempted.

I will try to honor my savior by being ready

To obey my parents.

To speak the truth.

To be kind to everyone.

To be cruel to no creature.

To love my country.

And to stand up for the right.

I will try

To be helpful in my home.

To be faithful in my school.

To be true and pure in all I do.

I will try

To say such words as Jesus would have me say.

To read such books as Jesus would have me read.

To do such things as Jesus would have me do.

Praying that I may be given strength day by day to keep this pledge of love to him I have signed it with my own hand.

The cards returned were placed on file and kept for a period of ten years, and it was very gratifying to note the large number who signed the cards that joined the church year after year. It was good seed, well planted that brought forth practical results.

It goes without saying much about it that our young people's societies offer equally fruitful fields for evangelism. In closing, I wish to testify that I believe in church publicity of a non-sensational character as a real method of evangelism. If we are to evangelize we must have the people to work with and that means that we ought to do something vital to get

The Preacher as a Shepherd

by John Rustin*

HOW can a modern minister be a shepherd to his people? Several years ago when doctors set up offices, in even small towns, people thought and said that they had gone high hat, not realizing that the doctors were about to make it possible for their professions to render a larger service to people, and why not? If people came to their offices, they were better equipped, they saw many more people and they were in much better position to render real service to their clientele.

But ministers are still trying to shepherd their flock by the old type of just ringing door bells and all of us know that we cannot possibly reach our people in any such manner. Why don't we make it possible for people to see us rather than trying to see all of them? I do not see why any church should have a monopoly on anything that is worth while. I personally feel that we Protestants have lost quite a bit in not having a confessional. We may not call it that but we certainly do need to have some place where our people can find their minister and be ready and willing to listen to the heartaches, problems, despairs, disappointments, yes, and the joys too of our congregations. I know that a new door has been opened to me as a minister since I started that type of procedure. But there are so many other contacts that can be made with our membership. Young people's meetings of all descriptions. For instance, last year there were an average of about 122 young people who ate supper together each Sunday evening. The minister was at that meeting just as regularly as he preached on Sunday. Our church has twenty-eight bowling teams so that actually we have 140 people

bowling together each Sunday evening. This has given me a perfectly grand opportunity to know dozens of people that I could never have met any other way.

There are so many ways of contact, dramatic clubs, women's meetings, of every description and a few minutes spent in a group will always make possible someone having a real visit with their minister.

One of the most effective ways of making people feel that the church really cares is to organize a visitation council. We divided the city of Washington into 25 zones and in each zone we have a chairman with some six or eight visitors so that we actually have about two hundred people keeping contact with our membership. This not only serves the purpose of ministering to our people but at the same time gives so many people the opportunity to render valuable service in their own self-development.

We may not be able to spend, as our fathers did, as many nights in the homes of our people or eat as many meals, but I still feel that the minister must be a shepherd of his people if he is going to get close to the heart of his constituents.

THREE RULES

"Three rules for finding the best of life were given me by a teacher a number of years ago. I pass them on to you for I have found that they do work. The rules are very simple.

The first is "Go," the second "Keep going" and the third "help someone else to go."

"To go" necessitates having a goal in life. Christianity gives us a goal for our personal living, as we are told to pattern our lives after the life of Christ. It also suggests something to do with our lives, as we are invited to share with him in the building of the Kingdom of God on earth. Through prayer and faith we find the strength to keep going, and in working with him we find the joy of serving others, and thus we lift life to a level a little nearer what he would have it to be."

Theodore Adams.

*Minister, Mount Vernon Place Methodist Church, Washington, D. C. From an address given at the National Christian Mission, Cleveland, Ohio.

people into our churches. A full church gives inspiration to the preacher and increases his opportunity to influence people with the gospel message. There is no inspiration to be expected from an auditorium full of empty pews; but when full of human beings with open hearts most any consecrated preacher may become eloquent.

How to Get Variety in Preaching

by C. William Black*

ONE of the dangers which is a constant threat to the pastor-preacher is monotony in his preaching. It is not an easy matter to preach to the same congregation week after week and year after year and always maintain freshness and variety, which mean interest, in the pulpit. When the laity begin to feel that they will hear the same old thing in the same old way with only minor variations each Sunday attendance falls off and it is time for the pastor to seek new fields or else to awake to the need for more diversity in his homiletical efforts.

This article is written to help the pastor realize the possibilities for variety in preaching. It is presented largely in outline form so it will be easy for the man who is really interested to check up on himself.

We Need Variety in Types of Sermons

There are some standard types of sermons which are described at length in almost every text on homiletics. We mention them briefly here.

1. The theme-centered sermon. This type uses the inductive method of reasoning from particulars to generalization and in many instances is an adaptation of the problem method of teaching. It is the most common type in use by liberal ministers, is probably the best method for constant use but should not be the only method.

2. The textual sermon. A text is the theme and may provide the outline. The method of reasoning is largely deductive. An old method that is still good in its place.

3. Expository sermon based upon a passage of Scripture rather than a text. An effective method when it meets the needs and therefore the interests of the hearers.

4. Book review sermons. A Christian message based upon a book of worth. An interesting type for occasional use.

Diversity in Appeal Is a Necessity

Some preachers are primarily intellectual in their appeal, others emotional, but the most effective preachers combine all of the following approaches.

1. The intellectual appeal. Every sermon must have some intellectual appeal and some sermons should be largely intellectual in their approach. It is well for a pastor occasionally

to preach a sermon over the heads of the majority of his congregation. They are glad to know that he can do it and it pleases the minority of real or fancied intellectuals.

2. Emotional appeal. A sermon must have emotional appeal to promote worship, give satisfaction and lead toward action. Many preachers shipwreck upon this rock—some by ignoring the emotional aspect of religion, others by indulging in empty emotionalism.

3. Will-motivating sermons. There has been much cheap talk about preaching every sermon for a verdict. The pastor is not a prosecuting attorney but a teacher. From time to time in his teaching he will come to the place to call for action. Such sermons are most effective when not used too frequently. Nothing grows old sooner than an appeal to do something grandly heroic every Sunday.

We Must Have Variety of Content

We have heard of the preacher who always ends up at the same place regardless of the text or theme. This is most undesirable whether the third point of every sermon may be entire sanctification or social justice. The net result is the same in producing a boring monotony. We think of five varieties of sermon according to content.

1. Biblical. The sermon that is predominantly Biblical in content has its place, but the preacher must remember that in his work as well as in teaching the central thing is not the book but the pupil.

2. Personal problems of religion and life. No true pastor can ignore the personal problems of his flock in his preaching. To face these problems he needs a wise mixture of psychology, Bible, common sense and Christian love. The danger in the frequent use of such sermons lies in the tendency to over-emphasize the abnormal to the extent that the hearer may conclude that he is not normal unless he is abnormal. He may be like the man reading the patent medicine circular who decides that he has all of the symptoms enumerated.

3. Social gospel sermons. The problems of injustice, in temperance, war and similar subjects are upon the "must" list of the preacher. His effectiveness is increased as he deals with them adequately. He should know his ground, be reasonable and wher-

ever possible suggest possibilities for immediate Christian action as well as the more remote goal.

4. Doctrinal. The great elements of the Christian faith need to be put into the language of the common people of this day. The minister who can do this well from time to time will find a hearty response.

5. Training for churchmanship. The privileges and duties of church membership constitute a theme that should be neither neglected nor made distasteful by over-emphasis.

Variety in Method of Delivery Is Desirable

There are several common methods of delivery;—reading from a manuscript, memoriter recital of a written sermon, preaching from notes, and preaching from a prepared outline without notes. The average preacher has one method, whereas it might be well for him to use other methods occasionally. The man who reads his sermons should try sometimes to use some other method, and even the man who can preach eloquently with no notes may find it helpful at intervals to try his hand at using a manuscript.

The greatest call for diversity in delivery is in regard to voice. To avoid monotony a preacher must have variety in pitch, tone, expression, method of emphasis and rate of talking. The man who always shouts to make things emphatic should remember that the low voice and even silence are most emphatic of all.

Variety in the Introduction Is Imperative

A good introduction is almost half the sermon. If diversity is needed anywhere it is here. Notice some of the possibilities for the introductory sentences. Incidentally, we remark that the introduction should almost always be short.

1. The text. Reading and announcing a text is one of the most common and least effective ways of introducing a sermon. Reserve this method for times when you have a striking text that will make people sit up and take notice.

2. Asking a question, or stating a problem in a few words. This enlists your hearers with you in an effort to find the answer or solution.

3. A striking epigram. A clever phrasing of the problem or theme that

*Minister, Methodist Church, New Carlisle, Ohio.

compels attention. This must not be attempted too frequently.

4. An illustration that arouses interest and opens questions. Be careful not to provide the answer in the introduction if you want to maintain interest.

5. A poem or stanza that fits the situation. This is very effective if the poem really fits the sermon theme.

Changes in Sermon Length May Help

Some preachers boast that they always preach exactly twenty or thirty minutes. While such self-control is commendable it may also lull the audience into quiescence until time to come into activity for the conclusion. Would it not be well for the man who always preaches thirty minutes to preach only fifteen some day? Or for the man who talks only twenty minutes to carry on for thirty if he has a great subject and is presenting it with unusual effectiveness. While the sermon should always be reasonably short its length should be governed by the theme and what the preacher has to say about it rather than by the clock. It is not the clock that makes sermons brief or lengthy.

Diversity in Conclusion Promotes Success

Next to the introduction there is more monotony in conclusions than in any other parts of sermons. Here are some ways to conclude:

1. A logical summing up of the thoughts developed in the sermon.
2. An appeal for decision or action.
3. An illustration with emotional appeal but not followed by a call to action. Too often we spoil the effect by pointing the moral.
4. A poem or hymn.

5. No conclusion except in the lives of the hearers. One of the most successful conclusions the author has ever used is to state that there is no conclusion to this sermon, except as it is carried out in the lives of the congregation. Of course, this method can be used very rarely, not more than once in several years.

How May a Pastor Maintain Variety in His Preaching?

1. Check up on his past sermons for variety. He should study the record of his preaching for the past year and question himself, "Have I played on one string of method or content too much? Have I neglected certain aspects of truth and experience almost completely?" It would be helpful for any pastor to check through his past sermon subjects side by side with this article.

2. Plan future sermons in blocks with the ideal of variety in mind. The man who preaches from Sunday to Sunday is usually in a rut. Plan by months or by the year.

• THE CHURCH LAWYER •

Ministers Are Not Engaged In "Business"

by Arthur L. H. Street

AN ordained minister was arrested in Atlanta while walking along a street with a phonograph and some "Jehovah's witnesses' books" in his hands. The accusation was Mr. Thomas had failed to register his business, as required by a local ordinance. Reversing a conviction under this accusation, two of the judges of the Georgia Court of Appeals said (Thomas v. City of Atlanta, 1 S. E. 2d, 598):

"We do not think it is the duty of an ordained minister of the gospel to register his business with the city. Neither is it peddling for such minister to go into homes and play a victrola, or to preach therein or to sell or distribute literature dealing with his faith if the owner of such home does not object. The preaching and teaching of a minister of a religious sect is not such a business as may be required to register and obtain and pay for a license so to do. Neither is a sale by

such minister of tracts or books connected with his faith a violation of a statute against peddling. Under the evidence in this case the sale of the book was collateral to the main object of the defendant, which was to preach and teach his religion. See in this connection, Lovell v. Griffin, 303 U. S. 444, 58 S.Ct. 666, 82 L.Ed. 949. We are not meaning to hold by this decision that a business of selling or peddling books may not be subject to registration and a license tax. We hold that under the facts of this case it was error to adjudge this defendant guilty."

The third judge of the court said:

"I concur in the result but not in all that is said in the opinion. A preacher or teacher of a religious sect, under some circumstances, may so sell books and literature dealing with his religious faith as to become a peddler."

3. Use the Church Year but do not be a slave to it. Even pastors in non-liturgical churches will find the themes of the Church Year suggestive and helpful.

4. Read and hear the sermons of others. Coming into contact with other minds new lines of thought and methods of presentation are suggested.

5. Have a friendly critic. Next to himself a man's wife should be his best critic. Occasionally some other suitable person may be found.

6. A questionnaire for the congregation to use to suggest the types of sermons they like and their choice of the best sermons preached in the recent past has been used with success by some ministers.

7. Read widely from a variety of sources. The well that is about pumped

dry cannot be expected to produce variety. It is lucky to yield anything.

8. Keep a file of material read. File the sermon themes and suggestions as well as the good illustrations that come to you as you read. You will always have more material than you can use.

9. Consciously strive to have variety in your preaching. It is one of the most vital factors in making a successful pastor and preacher.

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The Question of Ministerial Manners

by J. W. G. Ward

This adds interesting questions to those already discussed in our Ministerial Confessional. Should a minister pay his debts? Does he owe his correspondents prompt and courteous replies? The questions are real and we like Dr. Ward's comments.

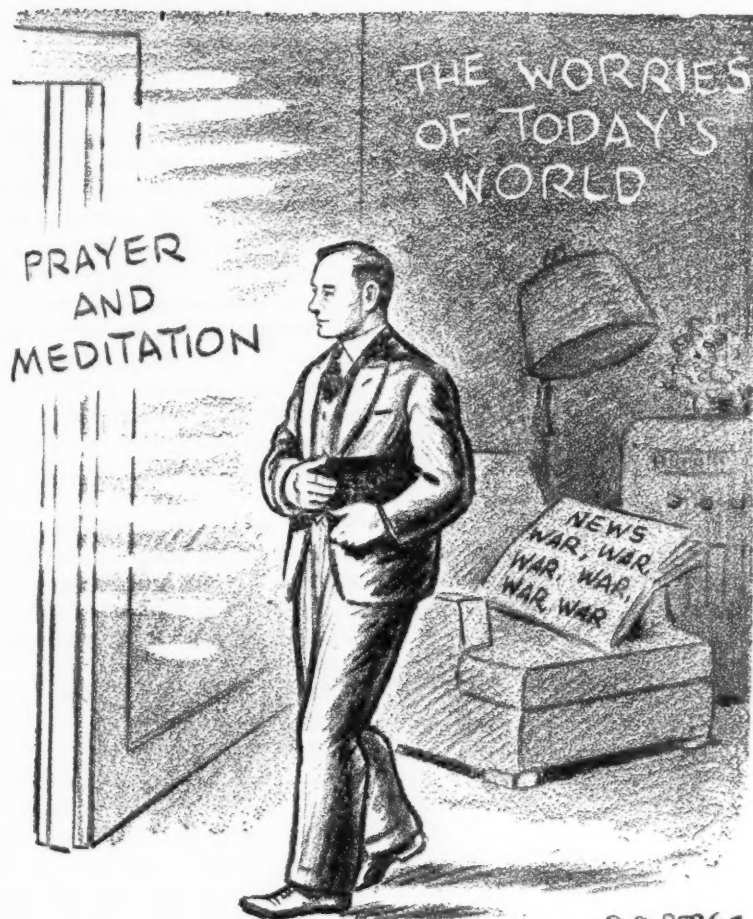
Forgive me if I am addressing the wrong department. This is not a personal problem, but a problem it is of considerable dimensions. What is it? I read in a recent issue of CHURCH MANAGEMENT that some ministerial brethren had been given their discharge of certain obligations incurred for advertisements. That was a generous act on the part of the editor, and one debtor acknowledged it as such. Yet, this is where I am at sea. I cannot doubt the editor's veracity; yet I cannot believe that any man would be so utterly lacking in courtesy, not to say appreciation, as to pass over such an act without a word of thanks. Yet there are the facts—stubborn things, I grant you. What are we to make of them? If that happened in the sphere of business, some of us would denounce such conduct as indicative of a degenerate age. But when it is found in the ranks of the ministry, where men are supposed to show an example to their fellows, and where higher rules of conduct should prevail, this leaves me gasping. What do you think about our lack of courtesy? I have noticed a strange indifference to, not to say contempt of, conventions. I am only a new hand—a greenhorn; but that paragraph hit me between the eyes. It reminded me of what the late Dr. Parkes Cadman used to say, "If you cannot live as Christians, at least act like gentlemen." Give us something hot about ministerial manners—or am I too sensitive, making a lot about nothing?

BY no means, our youthful friend. You are not making a lot about nothing. There is, unfortunately, good ground for your protest. We noticed the paragraph to which you refer, but, culpably enough, we did not give it serious thought. Sad to say, it is not a unique happening, although it was the first time we ever saw an editor courageous enough to put such men in the public pillory. Our Lord told of one who loved much because she had been forgiven much. Evidently, the brethren concerned did not regard their indebtedness of sufficient importance to feel any gratitude. The

fact that they had omitted to pay their accounts when due reveals lofty souls which soar high above the commonplace. Yet we suppose if their advertisements had not been printed when they sent their copy in, they would have been both aggrieved and indignant. Having received the publicity, for which they did not pay, they are entitled to a little further publicity gratis.

We take up your complaint, however, on wider grounds. The honor of the holy ministry is sometimes besmirched by this same disregard of the demands of common courtesy and right. Take debts in general. Granting that, in recent years, men have often been scandalously treated regarding overdue sal-

aries, granting that it has been difficult to meet their rightful debts, there has been deplorable laxity in this direction. We know two men who filled influential pulpits, one in the United States, another in Britain, who secured quite a reputation as defaulters. When they moved from one parish to another, they consistently left behind them a trail of unpaid bills. Such a sight would make angels weep; it makes the critical scornful and the unbeliever profane. We need not point out that such conduct is disgraceful and reprehensible in the fullest degree. No matter what effort or self-sacrifice may be required, we should shun debts like the devil. One way from which you, as a young man will not depart is, never buy anything you cannot pay for in cash, except through the gravest necessity. The other is, do not let debts accumulate. Meet your bills as they fall due. Commonsense and honesty demand it.



R.O. BERG
Religious News Service

WHERE TO FIND STRENGTH

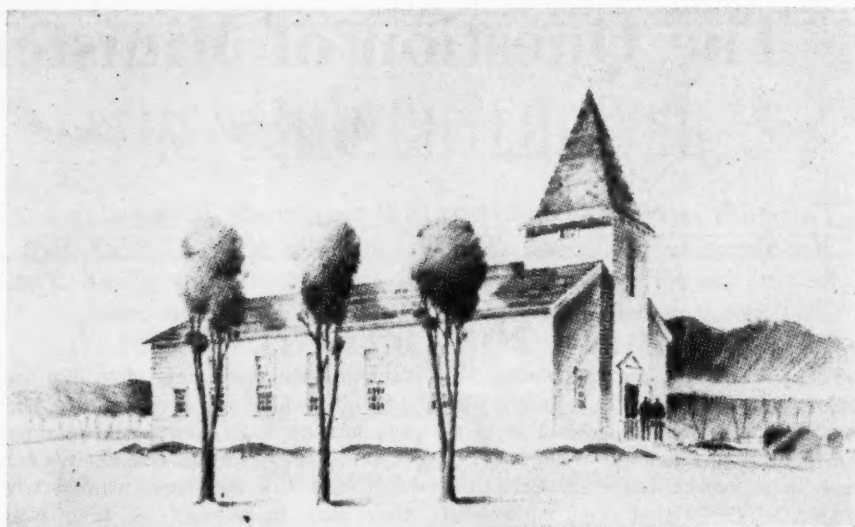
You recall Wilkins Micawber, in *David Copperfield*. "Annual income twenty pounds, annual expenditure nineteen, nineteen six; result happiness. Annual income twenty pounds, annual expenditure twenty pounds, ought and six; result, misery . . . and, in short, you are ever flooded." Put in dollars and cents the counsel is just as valid.

Other phases of the same matter come to mind. How many times do people complain of ministerial discourtesy in failing to answer letters or invitations promptly? Sometimes real inconvenience and annoyance are caused by needless delay when asked to participate in some meeting, or to share in some project. If we plan the work and work the plan, there will be a definite time to attend to our mail. Every letter, where possible, should be answered the day received or within twenty-four hours.

What of discourtesy in deportment? Most of us have been disconcerted by the atrociously bad manners of some men in public assemblies. On the platform, while one man is conducting divine worship, you will notice others gazing idly around, reading the program, or worse still, chattering with one another. In the audience, there will also be whispered conversations going on or other marks of inattention while the speaker is addressing the meeting, while the sound of ministerial voices and laughter will penetrate the gathering from the lobby or vestibule. Yet how angered we are if some person happens to look at his watch, or start counting the beams overhead just when we are splashing through one of our purple passages!

What of our proneness to criticize another man's work? A medical friend once took us to task about that. He said, "You ministers are a queer lot. You would never get a doctor to criticize a fellow medico to a layman. He might be sure the man's diagnosis was wrong, or that he had muffed a case, but professional etiquette and common loyalty would seal his lips. But you men . . . Why, if the other chap has larger congregations, or if he makes a stir in the city, you label him 'cheap,' smart, superficial—or what have you!"

Grudgingly, we must admit we are often lacking in that sense of decency, that effort to conform to Christ's standards, that observance of the requirements of our high office, which issue in discourtesy or, if you prefer it, bad manners. What can we do about it? Well, we can err on the side of rectitude, going out of our way meticulously to do all which honor and right demand. Courtesy, considerateness, un-failing politeness, without vulgarity or



Chapels for Army Camps

THE United States Army has made ready to take religion out of the mess and recreation halls and put it back into the church. With a special fund of \$12,816,880, the War Department completed plans to build no fewer than 604 permanent chapels in the burgeoning camps, to accommodate chaplains who have long bewailed the fact that they have to conduct services in makeshift headquarters.

The biggest church-building project ever undertaken by the army, the program will be no slapdash affair. Spotted in camps at the rate of one to a regiment, each will cost \$21,220. Big camps may have as many as twenty. Designed like a typical country church,

with slant roof and steeple, each chapel will have 400 seats, a balcony and electric organ, and offices for the Catholic, Protestant and Jewish clergymen who will take turns using them. When the soldiers gather for non-sacred meetings, they can slide the altar into a recess.

To be completed within six months, the project will eliminate a sore spot in the camps' religious environment, says the War Department: "Men from well organized parishes found themselves praying on Sunday in the same room in which they danced the night before—that was the recreation hall. . . . It is part of the army's determination to fulfill its duty to God as well as to country."

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The management of Winona Lake School of Theology announces the 1941 session to be held from July 9 to August 13, with two semesters of fifteen days each.

This school is interdenominational, high standard, and thoroughly evangelical. It attracts students from coast to coast, from Canada to the Gulf of Mexico, and even from some other foreign countries.

An unusually large list of courses is being announced for 1941 including Old Testament History, Old Testament

undue familiarity which cheapens both parties, and punctilious regard for the minor virtues, will do much to raise our stock and increase our influence for good. And so, living in glass houses, we shall have fewer stones to throw, and fewer at the receiving end.

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A sixteen-page prospectus has been prepared, giving full details of courses, costs, etc., a copy of which may be had by addressing the president, Dr. J. A. Huffman, at 302 Morton Boulevard, Marion, Indiana.

Winston Churchill's Text

*A Sermon by Robert B. Whyte**

Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob.—Deuteronomy 9:5.

SOME passages of scripture have become especially and eternally memorable because of the profound influence they have exerted upon the characters and careers of men who, under their inspiration, lighted up and led their age, turned the course of history into new channels with vast and valuable religious, intellectual, and social consequences to the race. F. W. Boreham the brilliant Australian preacher and essayist, has three volumes devoted to texts that made history by shaping the thoughts of great minds, giving them comfort and courage, direction and dynamic, in some critical hour. Augustine, Luther, Knox, Wesley, Carey, and scores of other illustrious names of the Christian era, are included among the immortals to whom every century and country owes a tremendous debt, and who received the strength and suggestion for their achievements from verses of holy writ.

Augustine has been called the greatest gift to the church between Paul and Luther. His French biographer makes the impressive claim that the three great stages of the onward march of truth are indicated in the names of Jesus Christ, St. Paul, St. Augustine. In his *Confessions*, Augustine has related how he was reading in his garden and heard the voice of a child in a neighboring house repeating, as in a chant, the words: "Take up and read—take up and read." Perhaps the child was merely engaged in a game, but his mood interpreted the sentence as a divine command; and the verses that met his eye as he took up his Bible were from Paul's letter to the Romans—"Not in rioting and drunkenness . . . not in strife and envying. But put ye on the Lord Jesus Christ"—and they changed his life and fixed his destiny.

Everyone knows that the text, "The just shall live by faith," which is the only sentence occurring four different places in the Bible, was the guiding star of Martin Luther, and hence the guiding star of the Protestant Reforma-

tion from which we date the beginnings of modern history.

Every thoughtful student of history knows that modern Scotland is the creation, under God, of John Knox. As Carlyle put it, "This that Knox did for his nation was a resurrection as from death. The people began to live. Scotch literature and thought, Scotch industry; James Watt, David Hume, Walter Scott, Robert Burns: I find John Knox acting in the heart's core of every one of these persons and phenomena; I find that without him they would not have been." Well, we know that the life of John Knox was built upon a text. Just before he died he said to his wife, "Read where I cast my first anchor." She did not need to be told that the dying but deathless prophet meant her to read from the prayer of Jesus, found in the seventeenth chapter of the gospel according to St. John: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." In making John Knox, that text also made history.

It is a fascinating literary experience to learn, under the guidance of Boreham's biographical and historical knowledge, how certain texts of scripture made the men who made such influential and important contributions to the upward climb of humanity as the abolition of slavery, the initiation of the foreign missionary enterprise, the accomplishment of noble social reforms, and the creation of great religious movements; just as it is informing and inspiring to read a book like Prothero's *The Psalms in Human Life*, which traces the large and lovely part which certain passages of the psalms have played in the noble achievements of philanthropists, reformers, poets, missionaries, and warriors.

Today, I wish to add another instance of the mighty impact of the Bible upon human history, as shown in the union of a paragraph of the Old Testament and the achievements and spiritual development of one of the greatest figures in the contemporary scene—Winston Churchill.

The year was 1911, a year in which the leaders of thought and opinion in Britain were becoming reluctantly and painfully convinced that the prodigious military preparations and war-like pronouncements of the Kaiser were not merely for purposes of parades or the-

atrical display, but that the war-lords of Germany had grandiose schemes for the fulfillment of their fanatically cherished, fantastic dream of what they called "the dominance of the superior race," they being the superior race. Most people, however, only smiled at the idea that the saber-rattling of the Kaiser held any threat to the peace of Europe. So strong and general was this feeling that it was impossible to secure any popular, or even any governmental consideration of a policy of military preparedness in Britain. The trend of opinion in political circles, no less than among the common people, was definitely opposed to increased expenditures for the army or the navy. One of the British statesmen who fiercely attacked what he labelled "alarmist warnings of coming dangers from Germany," was the brilliant Winston Churchill, who, although still in his thirties, had occupied several cabinet positions, had participated in wars on three continents, had been a war-correspondent, had been a prisoner of war and had escaped from prison, and had written more books than any soldier living. In a letter to the chairman of his party organization at Dundee, for he sat in Parliament as the representative of that Scottish constituency, he stated that it was a most fundamental error to suppose "that any profound antagonism existed between England and Germany." He even conducted a vigorous campaign against the naval estimates of his fellow cabinet member, the First Lord of the Admiralty. Small wonder that Churchill was regarded in Berlin as the leading exponent of decadent English pacifism. All his parliamentary life he had contended that the nation spent too much money on its army and navy.

It was in that year, 1911, when almost everybody in Britain derided any prediction of war, that the incident I am about to relate took place.† The month was October and the place was somewhere in Scotland, within visible distance of the Firth of Forth. The occasion was a secret rendezvous arranged by the Prime Minister, Mr. Asquith, with his home secretary, Mr. Churchill. The Premier presented his colleague with documentary evidence which proved beyond question that the leadership of Germany was in the

*Minister. Old Stone Church (Presbyterian), Cleveland, Ohio.

†Rene Kraus's "Winston Churchill" describes the event.

hands of a group of men who solemnly believed that it was the destiny of their race to dominate the world, and had made elaborate and thorough preparation to attack. After supplying the proof, the Prime Minister said, "The navy (which was then rusting in peace) is our only hope. Would you like to go to the admiralty?" "Indeed I would," replied Churchill. It was a great moment in human history, fraught with incalculable consequences for the world.

Returning to his guest room, Churchill lit the candle by his bedside, opened at random the Bible on his bedside table, and found himself reading the ninth chapter of Deuteronomy. "Hear, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven." He could not help recalling his visit to Breslau as the guest of the Emperor of Germany, and the majestic spectacle of military maneuvers he had witnessed there five years before. He recalled his second visit, to the city of Wurzburg two years later, where he had seen a parade of endless regiments and had witnessed thousands of trained horses dragging cannon along the roads. He had dismissed as incredible any thought that Germany's demonstrations of military might were accompanied by any intention of waging war. Until he was confronted with documentary proof to the contrary, he had flouted the idea that all this might lead to war, or that it was the outward and visible sign of a resolute purpose of conquest in the hearts of the war-lords who controlled Germany. That afternoon he had been forced to realize that his own peace-loving, unprepared people were menaced by a government infatuated by the dream of world power.

He continued to read to the end of the passage, which concludes with the words: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob." The passage to which the Bible opened when he casually turned its pages, possessed a strange significance for him and made a profound impression upon him because of the momentous interview from which he had just come. As the flame of the candle on the bedside table died, the soul of the reader was drained of the dross of personal vanity, national pride, and self-regarding ambition. From that Scottish couch a crusader was to arise on the morrow.

Less than three years later, tears

were seen to fill the eyes and moisten the cheeks of Winston Churchill as the Prime Minister announced to Parliament, "Great Britain is at war." Less than a year later, Churchill was a broken man, dismissed from office because of the disaster of the Dardenelles for which he accepted responsibility. His colleagues avoided him. It was reserved for Kitchener, who had never liked him, to go to the office of the admiralty at the moment Churchill was leaving it and to comfort him with the sentence—"There is one thing they cannot take away from you; the fleet was ready." The text had not spoken to him in vain.

Today the reader of that text is the incomparable leader of the British people in its struggle for existence, its crusade for international justice and the freedom of man, and the survival of everything we mean by Christian civilization. Before the present war, Churchill was languishing in political exile and obscurity. For years he had been a voice crying in the wilderness, announcing to deaf ears and blind eyes the menace of Hitler to the progress and peace of humanity. Not till the war had proceeded disastrously for the cause of democracy for many months was he brought back from his lonely and bitter exile by the providence of God, operating through the imperative demand of his awakened and imperiled nation, to be its leader in defying the wicked Nazi conspiracy against the dignity and liberty and peace of mankind. The influence of the scripture passage which won his thrilled attention, by what some would call chance, but others, divine providence, that memorable night in Scotland in the crisis of three decades ago, is still legibly and luminously controlling his life. Now, what is its message?

In the first place, it flung to him across the broad expanse of years and lands that separates us from Moses' distant day and place, a call to vigorous action against a wicked foe. After the dramatic exodus from Egypt, and when they were on the march to the promised land, the word of the Lord came to Moses and the children of Israel in a clarion call to advance against the Anakims, that powerful, proud, and cruel people. Hebrew spies had returned to declare that the tribes that obstructed their progress were vastly mightier than they, and that no one could stand before the children of Anak. They were a barbarous nation, devoted to war, and as merciless as they were mighty. If the children of Israel were to occupy the place of their dreams, the land of promise, this monstrous tribe of warriors must be over-

come, and without delay. It was their God who urged Israel to the inevitable conflict: "Hear, O Israel, Thou art to pass over Jordan this day to go in to possess nations greater and mightier than thyself."

The children of Israel were by no means unanimous on the subject of resisting the children of Anak. Indeed, so strong was the opposition to the venture that a considerable portion of them wished to repudiate the leadership of Moses, and allow the chains of slavery to shackle them and their children again. It is often so in the history of human progress. There are always timorous ones who, though they have a beautiful dream of a promised land of freedom and joy, are nevertheless so appalled by the threatening perils between them and its realization that they seek to prevail upon their fellows to abandon the noble project. They are prepared to make a cynical and cowardly compromise and to settle down in ignoble contentment with decidedly unideal conditions of life, rather than take the risks of going on through storm and struggle to the land that is very far off. They are deceived by the false promises of cunning boasters, pointing a gun at the heart of humanity, that no further depredations will be committed if the immediate claim is granted. A little appeasement seems a light price to pay for resistance which will involve strife and bloodshed. In the vivid phrase recently coined, I have forgotten by whom, they will live on their knees, cravenly bowing to the dictator, rather than die on their feet defying him, in the futile hope of averting a physical clash. They may be sincere, but they are certainly deluded, and eventually are always betrayed and broken-hearted, as Chamberlain was.

Moses represents the heroic and far-sighted type of manhood. Valiantly and volubly he summoned his people to the conflict. In the noble company of Moses, Churchill belongs. He roused his people. For a time his was almost a solitary voice, warning England of the cataclysm that was brewing. "All the signals are set for danger. The red lights flash through the gloom," he declared in speech after speech. Since the philippics of Demosthenes there has been no greater series of warning orations than the speeches of Churchill concerning the menace of Hitler. For a time Churchill was a voice in the wilderness, even when London was protected by only seven anti-aircraft guns. But at length he aroused his nation to action and became its man of the hour in one of the greatest crises in the long story of troubled man.

To us, too, Winston Churchill's text

comes as a clarion call to action. The handwriting of God is on the wall of destiny in letters so clear and compelling that only the blind can fail to read it. Can anyone deny, or even doubt any longer, that the United States of America is within the orbit of Hitler's Napoleonic ambitions? Overwhelming evidence of this is contained in the revelation made in the current issue of *Life* and in the pages of the *Cleveland Plain Dealer*, in the issue of Friday last, in a speech of Walther Darre, Germany's Minister of Agriculture, delivered last May to a group of high Nazi officials. Information as to how this speech came into the possession of the North American Newspaper Alliance and *Life Magazine* was withheld, but in an editorial, the *Cleveland Plain Dealer* guaranteed its authenticity.

The speech declared that Germany is "predestined to rule the whole world." The Nazi spokesman scornfully referred to the United States as "a demoralized country" where, he said, "We have many of our compatriots and even more friends among the citizens of the United States who are favorably disposed toward us. * * * We Germans have accounts which must be settled with this country. * * * The United States will be forced by Germany to complete and final capitulation. * * * Mr. Roosevelt will beg the Fuehrer on his knees to purchase from the United States, not manufactured products, but raw materials at prices which we will dictate. * * * We have in the United States a police organization operating with the same exactitude as in Berlin or Prague, and we have no fear of any activities on the part of the United States."

It is impossible to dismiss this utterance delivered by one of Hitler's associates to a group of high Nazi officials, as the inconsequential ravings of an insignificant fanatic. Fanatic he may be, but insignificant he is not, for he is a member of the Nazi government of Germany. The only appropriate retort to this official pronouncement of Germany's program for us is the giving of aid without limit to Britain in her battle against Nazism, which is also our battle. Toleration of any impediment to aiding Britain must end, in the interests of national safety and honor. Across the years, this text that spoke to Winston Churchill speaks also to us, summoning us to action against the children of Anak.

In the second place, the text conveys a message of humility. "Speak not thou in thine heart, after that the Lord thy God hath cast them out before thee, saying, For my righteousness the Lord

hath brought me in to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the world which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob." When he read these words and pondered them, national vanity and worldly ambition died in the soul of Winston Churchill, banished by the selfless spirit of the crusader for God.

Thirty-two years ago a very penetrating journalist and student of character, Mr. A. G. Gardiner, wrote of Winston Churchill, then only thirty-four years of age, but with a brilliant career behind him in war, politics, and literature, "Has he staying power?" What will he be like when he has passed beyond the borders of youth, "when the flagging spirit no longer answers to the spur of external things, but must find its motive and energy from within, or find them not at all? The sense of high purpose is not yet apparent through the fierce joy of battle that possesses him. The passion for humanity, the stern resolve to see justice done though the heavens fall and

he be buried in the ruins, the surrender of himself to the cause—these things have yet to come. His eye is less on the fixed stars than on the wayward meteors of the night. And when the exhilaration of youth is gone, and the gallop of high spirits has run its course, it may be that this deficiency of high and abiding purpose will be a heavy handicap. Then it will be seen how far courage and intellectual address, a mind acutely sensitive to noble impulses, and a quick and apprehensive political instinct will carry him in the leadership of men." If the author of these words written nearly a third of a century ago were still alive, he would rejoice in Winston Churchill's manifest "sense of high purpose," his "passion for humanity, his stern resolve to see justice done though the heavens fall and he be buried in the ruins, his surrender of himself to the cause," which have carried him to an immortal place "in the leadership of men." The hour of his consecration can be traced to that October night in Scotland when he read the words of our text.

"Not for thy righteousness or for the uprightness of thine heart, dost thou



BOTTLENECK OF DEFENSE

go to possess their land." In an age long dead, Moses confronted his people with the warning that they must not lay to themselves the flattering unction that they were a superior and sinless people. With scathing irony he forbade any claim to excessive righteousness on their part. He reminded them of their violation of the will of God, of their obstinacy and unprofitableness to the most high. Nevertheless, they were to go forward in their battle against a vile and vicious foe. Similarly, Winston Churchill is not fighting in any boastful spirit of proud, arrogant, national superiority. His speeches indicate an awareness of the imperfections of his own country, a realization that the common people of all lands have not yet entered into their divinely intended heritage. As he said in the ringing peroration of one of his recent speeches, "Long live the forward march of the common people of all lands toward the broader and fuller age." The Nazis also speak of a new order in Europe. We know what kind of order it would be under their domination. The high wall now built in Warsaw around the Ghetto is one indication of it. The brutal concentration camps in their own country is another sample of the new order they would bring. The cruel oppression of the lands they have conquered is another evidence of it. We need only look to Denmark which didn't fire a single shot in resistance to the Nazis, but which capitulated, as it were, by telephone, to realize what that new order would be. Danish citizens have been sent to prison or concentration camps in spite of the protests of the presumably still functioning Danish government. The infamous Gestapo has prohibited all public meetings and listening to foreign broadcasts, controls telephone, telegraph, and mail services, moving pictures and newspapers. Their oil supply has been confiscated. Their Parliament is permitted to pass only laws agreeable to Berlin. Without having pointed a gun, the Danes are suffering both the humiliations and horrors of Nazi domination.

Britain's hands are not clean, nor are our own, but at least we are aware of our serious imperfections. We do celebrate Universal Bible Sunday. We do not burn the holy book nor seek to rewrite the gospel in terms of selfish nationalism. We recognize the existence of social and economic inequalities. We are conscious of the necessity, and our leaders are resolute in their will to remedy existing evils. We have no designs against the sovereignty of other nations, no desire to invade and conquer other lands, no inclination to persecute or oppress anyone on national or

religious grounds. I cannot understand the mentality of people who would cut the nerve of our resistance to Nazism and slacken our hands in aiding Britain because those hands are not lily white. In deep humility we recognize our faults, but in humble obedience to God we march against the enemies of the human spirit. In the words of Richard Rothe, the German Protestant theologian, who died in 1867, "God chooses or elects at each historical moment from the totality of the sinful race of mankind that nation by whose enrollment among the positive forces which are to develop the kingdom of God the greatest possible advance towards the complete realization of it may be attained, under the historical circumstances of that moment."

And finally, our text is a call to the consciousness of God. Moses wanted his people to be so possessed by the consciousness of God, so perfectly devoted to his will, that their ventures and accomplishments should be to them only the fulfillment of the divine purpose. He wanted them to recognize their responsibility as successors of the patriarchs, by whom salvation and blessing were to be brought to all nations. In the strength of this conviction, they were to regard themselves as the instruments of divine providence in removing the threat of the Anakims and thus blessing humanity. They were to live and labor in the spirit of the words:

*Who, like thyself, my guide and stay
can be?*

*Through storm and sunshine, O abide
with me.*

Such was the spirit that fell upon Winston Churchill when he read the text which the Bible, opened at random, presented to his understanding eyes.

Let us appropriate the lessons which it taught this great man who, by birth, is half English and half American. When Winston Churchill came to New York City for his first American tour, in December, 1900, Mark Twain introduced him to the audience in these words: "Ladies and Gentlemen: I give you the son of an American mother and an English father—the perfect man." A few years later this introduction might have been enlarged by the addition of the phrase, "and the husband of a daughter of Scotland," thus elevating him to perfection's sacred heights. Winston Churchill's grandfather was Mr. Leonard Jerome, publisher and co-editor of the New York Times, and prominent in the political life of this country. Churchill's mother, who was born in Rochester, and was two years of age when the family moved to New York City, died

in 1921, having lived to see her first-born acknowledged as one of the most illustrious figures of his generation. He has many links with America, including the unique one of being the only Englishman to receive the United States distinguished service medal, which was presented to him by General Pershing.

Let us make our own the message of the text of this man of destiny, by birth an aristocrat, but by profession and practice a democrat; a member of the leisure-class, and yet a member of a trade union, having secured his card as a bricklayer in order to work in the construction of his own house; a man experienced in war, and yet ever an apostle of peace and magnanimity and generosity and chivalry; a man endowed with many talents—the gift and glory of words, their magic and their melody, distinguished also as a painter, a writer, and a statesman; and, as well, a man of profound religious faith. Let us, like him, receive the message of our text this morning that we too may be aroused to action against all wickedness, that we too may learn the lesson of humility and penitence, and the lesson also of dependence upon God, faith in him, and unaltering, unfaltering obedience to his will. So shall we be enrolled in the hosts of God that shall yet triumphantly reach the promised land of his kingdom on earth.

DECLINE

Hell is not reached by a single fall:
We follow the slopes which downward
lead

By choosing always the lesser deed—
Closing our ears to the heavenly call.

I count this thing most certainly true—
Every small sin is a step from God,
Dragging us down toward the common
sod,

From the vision above, th' eternal view.

Our descent leads fatefully toward this
goal

By the good neglected, the passions
released,

The haughty pride, and the hates con-
ceived—

By the ills that evermore conquer the
soul.

Hell is not reached by a single fall—
We follow the slopes which downward
lead

By choosing always the lesser deed—
By wrapping ourselves in an earthly
pall.

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Can You Streamline the Daily Vacation Bible School?

"I have always felt the need of the daily vacation Bible school, yet have never had qualified workers to conduct one. Isn't there some kind of ready-to-wear curriculum or prepared capsule to help out the preacher in my position?"

THIS request reached us too late to be used last season. We have given some thought to it for 1941. We believe that religious educators have "scared" some preachers away from the vacation school just as they have driven some teachers from our church schools. The constant insistence on educational standards has not always improved the quality of teaching. It has, instead, aided in the development of an inferior complex in the teachers.

It is not so difficult to put on a streamlined daily vacation Bible school. The minister, his wife and an additional helper can do a good job, if they have to, in the average church. Our suggestion is not a substitute for the more complete institution but it will help to

keep children from the street and give them moral and religious instruction.

For the first time this plan introduced motion pictures into the curriculum. More titles suitable for such work are available than we had, at first, supposed. We are giving in this issue a list of such films. Still pictures with a good projector make a good substitute. A good projector which may be rented or borrowed is worth as much as an extra teacher. The use of pictures with some story telling, project work, recreation and worship will fill the morning and give you a splendid streamlined school.

Here is the plan in the terms of the "streamliner."

9:00 to 9:10—All Aboard

This period should be brief and enthusiastic. Get the children in group spirit and merge personal interest in group interest. After the first day get a group recitation of material learned

in worship training on the previous day. Make brief announcements only if necessary.

9:10 to 9:50—Getting Up Steam

This is the study period. While the child is full of energy and ready to work, he should be led in search of truths that will lock-step with the theme for the day. Here the teacher points out essential lessons. The child reads Bible verses, stories or poems to illustrate the ideas of the lesson. Outstanding story posters are used to clinch ideas and to tie child's mind into the story of the day.

10:00 to 10:20—The Observation Car

This is the story period. The streamlined school will use a short motion picture of a Bible narrative.

10:25 to 11:10—Making the Wheels Go Around

This replaces the old "busy-work" period. The child is encouraged to give

(Turn to next page)

Effective Project Work for the Streamlined School

by Margaret Ratcliffe

WHAT a busy spot our church basement proved to be, during vacation, when seven groups of girls and boys of the intermediate department of church school vigorously put forth their efforts in making dioramas! These depicted miniature scenes of "The Nativity," "The Carpenter Shop," "Peace and War," "Washing the Disciples' Feet," "The Cross Bearer," "A Worship Setting," and "The Tent Church." Uniform boxes 3 x 1½ x 1½ feet with open fronts were constructed and painted blue to hold the treasured settings. Some of the figures were designed from clay, while a few descended from pipe cleaners and stove pipe wire with wooden beads for heads. Animals were

modeled from clay and wool, doors from wood, mats from cork and wool. . . . The only guide for each scene was a colored picture. When completed the open fronts of the dioramas were carefully covered with cellophane, and the boys interested in electricity were delighted to have the opportunity to experiment with the lighting effects of these. Though far from perfect, the final results were most satisfying. Many were so enthusiastic about theirs that they took flashlight pictures to keep as a lasting memory.

A group of boys of the primary department worked on a model community on a base 8 x 4 feet, covering it with a paste made from a mixture of salt and flour. The grass, a river and the streets were painted on this. Houses, stores, church, school, etc. were constructed from little wooden blocks and showcard paint. Rubber sponge cut in the shape of trees and dyed green added a final touch.

Another group of girls was engaged in weaving mats on frames made and donated by a generous carpenter; in making waste paper baskets by gluing wall paper around ice-cream cartons and shellacking them; in making a variety of Christmas cards by doing splatter work with show card paint; and in making blueprints from negatives, leaves, and flowers.

Plaster paris plaques of famous men and Keene's cement models of book-ends were exceedingly popular. The designs for these were modeled out of clay. After the molds were fashioned

with liquid rubber, they were filled with plaster paris or Keene's cement.

Seven-year-old girls, after coloring pictures of the "Story of Jesus" with crayons, greased them with lard. These formed the basis for a movie. When finally completed in a blue box containing a light behind the pictures, the girls almost wore it out they ran it so much.

Little tots from three until five years old were guided to make paper fans and lanterns, to weave paper mats, to make baskets, to color macaroni and shells for beads, and to color and cut out suitable pictures for scrap books.

The value of these activities was, in most cases, not merely to occupy vacation leisure time; but, through the wise guidance of their teachers, to lead the boys and girls to study the various factors that entered into the scene or construction. For instance, the girls who constructed the diorama on the scene, "Washing the Disciples' Feet," were, by the time they had finished, remarkably impressed with Jesus' humility as one of his most outstanding characteristics. The group that undertook to construct the model village had quite vital discussions on the place and relative value of each building or business in the community. For example, one of their most heated discussions grew out of the comment made by one boy who couldn't see any reason why they shouldn't have a beer garden in their community.

ONE THING I DO

This one thing I do,
Leave all else behind:
I press toward the prize
Of Infinite Mind.

This one thing I do,
My eyes set above:
I press toward the prize
Of Infinite Love.

Grenville Kleiser.

Streamline School

(From page 493)

expression to the impact created by the story of the day (and of course to the ideas that were implanted by the teacher in the study period). Here drawing, modeling, wood work, drama and cut-out or needle work may be used as expressional activities if the child is aiming usefully rather than just being busy. He must intend to do something with the work of his hands.

11:15 to 11:30—A Stop-over

Creation through recreation. Group problems and individual weaknesses, especially lack of cooperation or over-developed ego can usually be drawn to a balance through games.

11:35 to 11:45—On the Mountain Top

A brief worship period, in which the child is led in recognizing God's presence and expression of natural gratitude for God's goodness. Reverence should be developed in this period. Learning should be saved for the following period.

11:45 to 12:00—Where Do We Go From Here?

This is worship training. The final impress on the child's mind should include any memory work that will be included in the program. Definitely Christian songs that have meaning to a child. Bible verses that fit with the ideas of the day. Meaning of liturgy, sacraments and aids to worship.

Checking this program you will find that the technique is not difficult and materials are easily available. You have the "makings" of a splendid school. Other items in the issue will be helpful to you.



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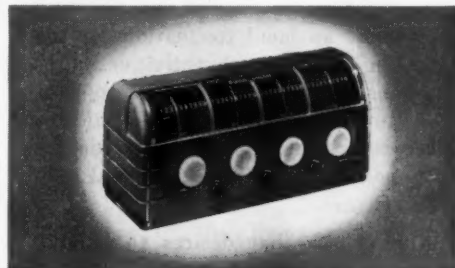
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Motion Pictures in the Streamlined Vacation School

*by Roy F. Scott**

A SWISH of gleaming aluminum and the country-side presents once again a placid rural scene but a hundred persons are miles nearer to their destination. That is the modern streamliner, the symbol of speed, smoothness, symmetry and suave satisfaction. The daily vacation school has borne a sufficient share of the burden of religious teaching to merit streamlining. The plan described here provides such streamlining for vacation schools this summer.

The fundamental principles of streamlining are based upon a minimum amount of conflict with natural oppositions and a maximum amount of ease in arriving at a given destination. In a train this means removing the wind resisting irregularities and eliminating the retarding air pockets by

effecting closer connections between the cars. In the vacation school the same principles apply except that the natural resistance is in the mental and character traits of the children and that the closer coupling is between the various elements that go to make up the schedule.

Now every church can have a streamlined vacation school with a minimum amount of effort, and a maximum amount of effective teaching experience. Motion pictures designed and produced for religious teaching have made this possible. Every minute from the first assembly to the closing bell can be co-ordinated around the central theme of the talking motion picture, which presents realistic living situations. Each film lasts for ten minutes and a leadership manual for daily vacation schools gives all of the necessary suggestions for making the entire ses-

sion a constructive outgrowth of the film showing.

The principal element in stepping up or streamlining the vacation school will be found in tying together the various sections of the day's activities so that the child has a feeling of progressing from the minute that he arrives until he is ready to leave for home. There is one possible exception to this feeling on the part of the child. That exception would be the play period.

As a rule the child should think of the play period as a recess in the program, but the teacher should definitely not think of it in that regard. During the play period the teacher can actually get across ideas and ideals that are difficult to inspire in the minds of the children. Since Christianity is so largely concerned with the way we do things, and since the children are so

*Executive Director, Religious Teaching Pictures. Formerly Program Director, St. James' Church, Danville, Illinois.

interested in the play period, it offers an unusual opportunity to encourage them to do the thing which they like to do in the way that it should be done and in the spirit in which it should be done. In the leadership manuals to which reference is made above, play suggestions built around the film of the day are given in detail.

Each religious teaching film has a set of story-poster pictures that when used in sequence tell the story, and upon the reverse side of each poster there is a brief paragraph telling that portion of the story which is illustrated by the picture. These poster pictures are very helpful in conditioning the class for the showing of the film and they make an ideal foundation for the class in expressional activities. For churches that do not own a projector and cannot borrow or rent a projector these story-poster pictures provide the best possible substitute for real motion pictures.

Any church that desires to build a streamlined vacation school should avail itself of the manual, "Motion Pictures Adapted to the Vacation School." With the articles found in this issue of the *Church Management* and the outlines given in the manual the entire work of setting up a vacation school can be simplified sufficiently to fit into the busy schedule of every church staff. The largest task confronted by the vacation school director is usually that of preparing the teachers. This task is greatly simplified by the use of the leadership manuals and the Vacation School Manual to which reference is made above. Copies of these materials may be placed in the hands of prospective teachers even before they have committed themselves to the task. Once the simplicity of this sort of school is recognized, many teachers, too busy for the task of working in an ordinary vacation school, will gladly volunteer for a part in this interesting worthwhile work.

Leaders who have tried both the streamlined school plan and the more conventional approach are convinced that the new plan produces greater results and, what may seem more surprising, the streamlined school costs less in dollars and cents as well as in time expenditure.

PICTURES SUITABLE FOR THE STREAMLINED SCHOOL

For detailed descriptions of any of the films listed write the distributors whose name and address is given in the footnote. These pictures are available in the 16mm film. All listed titles are but one reel in length. If your church does not possess a projector we suggest that you try to borrow or rent one from the local school or from one of the fraternal organizations. There are individuals in most congregations who own projectors and will be glad to cooperate.

- A study of loyalty—An Honorable Counsellor^{1*}
- Christian faith—And Jesus Went With Them^{1*}
- Sharing good things—And Jesus Went With Them^{1*}
- Respecting underprivileged—A Journey for Justice^{1*}
- Unselfishness—Pilate's Prisoners^{1*}
- Christianity in a big city—Where Cross the Crowded Ways of Life^{1*}
- Story of Jesus' childhood—The Child of Bethlehem^{1*}
- Real worship—Blotting Out the Handwriting^{1*}
- Getting our own way—The Prodigal Son^{1*}
- Acknowledging Christ—A Certain Nobleman^{1*}
- In the Beginning²
- The Majesty of God^{2*}
- The Love of God^{2*}
- The House That God Built^{2*}
- Life of Moses^{2*}
- Honesty Is the Best Policy²
- As We Forgive²
- Children in Search of God²
- The Psalm of Psalms²
- Give Us This Day Our Daily Bread²
- The Good Samaritan²
- The Last Supper³
- Land of Christ³
- On the Road to Bethlehem³
- Palestine^{3*}
- Now Is the Time^{4*}
- Story of a Fountain Pen^{4*}

1. Distributed by Religious Teaching Pictures, 77 West Washington Street, Chicago.
 2. Distributed by Ideal Pictures, Incorporated, 28-34 East 8th Street, Chicago.
 3. Distributed by Mogulls, 68 West 48th Street, New York City.
 4. C. O. Baptista, 325 West Huron Street, Chicago, Illinois.
 5. Garrison Film Distributors, 1600 Broadway, New York City.
 6. Veragraph Film Corporation, 145 West 45th Street, New York City.
- * Sound pictures.

- The Singing Heart^{4*}
- The Pursuit of Happiness^{4*}
- The Door to Heaven^{4*}
- Gospel Dynamite^{4*}
- The House That God Built^{4*}
- Stories From the Old Testament⁵

This is a series of fourteen reels giving the Old Testament stories beginning with the creation and continuing to "The Return of Jacob." Reels may be rented individually.

- Hebron the Ancient⁶
- The Coasts of Tyre and Sidon⁶
- The Prodigal Son⁶
- The Psalm of Psalms^{6*}
- The Valley of Shechem⁶
- The Walls and Gates of Jerusalem⁶

The films listed here do not, by any means, exhaust the supply of suitable films now available for this work. We suggest that you write for catalogs from the various distributors. The catalogs will also contain the longer subjects not suitable for this purpose but worthy of your consideration.

HIS MOTHER'S FAITH IN HIM

A half century ago a boy, whose name was known to only a few people, for he was only ten years of age and did not belong to a prominent family, was working in a factory in Naples. He wanted to be a singer. It was the sincere longing of his soul. But his first teacher took the heart out of him. He said: "You haven't any voice at all. It sounds like the wind in the shutters."

The boy's mother was only a poor peasant woman, but she was a treasure. She put her arms about this laddie, blessed him, and told him that she knew he could sing. Because she had love that could see, she went on to add that she could already note an improvement. She went barefoot in order to have money for her boy's music lessons. It is possible that you have heard of that youth. His name was Caruso. He made a great deal of money out of his voice, but in all probability he considered the encouragement which his mother gave him about the biggest thing in his bank account. From *Adventures in Radiant Living* by G. Ray Jordan; Round Table Press.

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Ministerial Oddities*(From page 474)*

with my words, which are fitted for my own mouth."

* * *

It is said that an English minister used to preach sermons by the great English divines and escape detection. He said that he first translated them into Welsh, then re-translated them into English. He declared that after the double process he would challenge any hearer to recognize the original.

* * *

At one of his visitations Bishop Burnet gravely chided a clergyman. He said: "I am told that your parish is very well satisfied with you in many respects, but they are much discontented with your sermons. Now there is no excuse for this, for instead of preaching extempore, as I am told you sometimes do, or giving them your own compositions, you have only to preach good printed sermons, and they will have no cause to complain." "May it please your lordship," replied the clergyman, "you have been wholly misinformed. I have long been in the habit of preaching printed sermons, and those I have preferred are your lordship's."

* * *

The great Baptist preacher, Charles Haddon Spurgeon, never composed his sermons until late in the week, it is said. One Saturday night he shut himself in his study, chose his text, and began to work out his plan. But the wheels of thought drove so hard that he strove in vain. The sermon would not come. Despairing of success that night he retired. On awakening he was confronted with the same awful state of affairs, the gravity of which only men who have had a similar experience can realize. The church service was only three or four hours distant. He had his text, but not a shadow of a plan in sight. In his extremity he appealed to his wife to help him out. "What is your text?" she asked. He told her, and at once she proceeded to state the plan, firstly, secondly, and so on. "You've hit it exactly," cried Spurgeon in astonishment. "Where did you get it?" "Why, you sat up in bed in the middle of the night and got it off yourself," was her reply.

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Memorial Service to the Soldiers of the Cross

MAY is the month for memorial services. We like the suggestion for broadening the content of the day. Do not limit the appreciation to the soldiers who have fought in the nation's war. Why not include the Christian soldiers who have served their fellow men?

From our files we take the following service for this purpose. Unfortunately it does not carry the name of the church which used it or the minister who edited and arranged the service. If we can receive this information we will atone for lack of credit here.

MEMORIAL RITUAL

Introductory Statement Special Remembrance in Sermon and Song

1. Saints of the Apostolic Church.
2. Saints of the Catholic Faith.
3. Standard-Bearers of the Protestant Reform.
4. Fathers of our American Christianity.
5. Heroes of the Missionary Enterprise.
6. Leaders of the Movement for World Peace.

Special Hymn Stanzas (Tune: Sarum)

For all Thy saints who labor on, we pray,
Thy patient, toiling saints who still are here,
Climbing and faltering up life's rugged way;
Forget them not, O Lord, to them be near.

For all Thy saints in far-flung lines who still
Gallantly raise the standard 'gainst the foe,
We plead—O show them perfectly Thy will,
Give them the succors of Thy hand to know.

MEMORIAL LITANY

To the memory of the heroic men of all Christian centuries who have fought gloriously for the cause of the Cross of Christ—

We offer this memorial tribute.

To the memory of the first Christians who labored on in spite of persecution and sang their songs of hope under the most discouraging conditions—

We offer this memorial tribute.

To the memory of those saints of the early centuries who caught a purer vision of their Master than did their contemporaries, and who tried to translate that vision into living reality—

We offer this memorial tribute.

To the memory of those who protested against the abuses of the established church and started the movement for purifying the worship habits of the church—

We offer this memorial tribute.

To the memory of our Puritan and Pilgrim forefathers who sought a place to worship God as their own consciences dictated, and to all who have labored through the years to keep this heritage for us—

We offer this memorial tribute.

To the memory of those who gave up the comforts of home for life in non-Christian lands, whose lives have literally burned out in their endeavor to bring light and healing to people who had no other hope of salvation—

We offer this memorial tribute.

To the memory of those soldiers of the cross who have been the heroes of peace, commissioned to their task by the Prince of Peace, who have spent their energies that peace might have full sway in the world—

We offer this memorial tribute.

(All) In the spirit of these apostles, martyrs and saints of the cross, we would dedicate our lives to the carrying forward of their unfinished task that their labors may not have been in vain.

MEMORIAL RESPONSIVE PRAYER

For the lives and examples of Thy servants of old; for their ready response to every call of Christian duty; for their cheerfulness in the midst of suffering and danger; and for their steadfastness and self-sacrifice in the hour of death—

We give Thee sincerest thanks, O Lord.

That the offering of their lives may not have been in vain; that we of a later day may hear the call to a more Christ-like service sounding forth from the graves of those who died that the gospel might be upheld—

We beseech Thee to hear us, O Lord.

That we may dedicate our lives afresh to the tasks of righteousness and truth; and that the ways of Thy kingdom may be more firmly established upon the earth—

Graciously hear and answer our prayer, O Christ.

Choral Response, Hear Our Prayer—Whelpton.

Hymn, These Things Shall Be—Symonds.

Benediction and Piano Meditation.

FAMILY ALTAR SERVICE ON SUNDAY EVENING

The Third Presbyterian Church, Fort Wayne, Indiana, Andrew M. Lowry, minister, has a service on Sunday evening which it calls a "Church Family Altar Service." It is preceded by sectional conferences or groups which are based on ages.

The groups begin their meetings at 6:15. There is one for the Pioneers in the Junior-Intermediate Department. The Tuxis meets in the Young People's Department. The adults have a meeting of their own. The several meetings are known as "Spiritual Life Groups," and the purpose is to interpret the religious life through their own experiences.

At 6:45 a bell rings and the procession starts for the sanctuary. The Pioneers, with their teachers lead the procession. The marching song is "Saviour Like a Shepherd Lead Us." Next comes the young people from the Tuxis. Then comes the adult choir, the adult discussion group and the pastor. All remain standing and they repeat together the twenty-third psalm, unite in the Lord's prayer and then are seated.

The program from this point is very simple. A special musical selection is offered by the Pioneers or Tuxis groups. Next a hymn is announced and the minister tells the story of it. The hymn is then sung. Follows a scripture reading, then prayer and benediction. Following this consecration service a social hour, with refreshments, is held.

The service is appreciated by the church families and it has sustained a high attendance during difficult months. It promotes a church family spirit and the various age groups are united in their church on Sunday evening.

LOVE, THE ULTIMATE POWER

The authorities that crucified Jesus are today forgotten, and Jesus' reign encircles the earth. Judas died a suicide. Annas was destroyed by a mob a generation later. Caiphas was deposed the following year. Herod died in infamy and exile. Pilate was banished and execrated. Jerusalem endured the bloody horrors of siege. Only Peter, redeemed, is remembered. And Jesus, "towering o'er the wrecks of time," rode with shining clearness over the chaos. History's one really decisive battle was won. Greed, pride and worldly power were rendered bankrupt and impotent. After a lifelong experiment, of which the cross was but the climax, Jesus showed love alone to be permanently solvent. Love alone is the ultimate power. From *What Use Is Religion?* by Elmore M. McKee; Charles Scribner's Sons.



HANDWORK TO KEEP THEM BUSY

as they learn about long ago

Surprise Folders

New this year for Primary and Juniors are 5 folders presenting Biblical places with interesting facts, Bible references, and handwork connected with the "surprise" picture. A simple, fill-in test is also included. Comprehensive and intensely interesting to children. Size, 6½x9½ inches. Five of one title in an envelope, 25 cents.

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1651. It Happened on Lake Galilee

1652. It Happened in Capernaum
1653. It Happened in Jerusalem
1654. It Happened in Bethlehem

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Primary and younger Junior children will like this graphic way of telling the old favorite story of Noah and the Ark. There is a background to be colored and figures to be moved around while the story is being told. Size, 13x10 inches. 50 cents.

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Another new handwork activity is this attractive coloring project. It has proven already to be fascinating to children. Size, 14½x22 inches. 25 cents each, postpaid.

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CHURCH FURNISHINGS
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Hymns for the Choir*

by Reginald L. McAll

Few people appreciate the riches found within the covers of the modern church hymnal. Here is one organist who does. He shows how in his church, Covenant Presbyterian, New York City, hymns have been used by the choir for its responses, offertory anthem and other ways.

ONE Sunday recently the choir response after the sermon so touched the heart of a visitor that she inquired afterwards where she might procure the words and music. "Oh, that is one of the hymns in The Hymnal," I replied. At Covenant, nearly every Sunday the choir uses hymns for one or more responses; these are most carefully chosen and are often sung without accompaniment. The treatment of the verses is varied, close attention is given to real clarity of speech, and if such a hymn is to be sung very early in the order of worship we always rehearse it just before the service. For example, we are now using Newton's "Come, my soul, thy suit prepare," after the Lord's Prayer, to the lovely tune *Savannah*, without an Amen, but with a marked ritard at the end of the second verse.

The choir has made a large number of hymns familiar to our people, through their use as responses after the sermon. Some of these may be of interest. After a sermon on "The Battle of Ideals" we sang "I bind my heart this tide," with verse 3 as soprano solo to a hummed accompaniment. Immediately came the congregational hymn "Rise up, O men of God."

Another message on "Our Business" was followed by part of "Take Thou our wills, Most High," using only the first half of verse 3 joined to the second half of verse 4. The congregation then sang "O God of mercy, God of might." After a sermon whose subject was "Recovering Faith in the Future" we sang "Through love to light," and the people ratified both in the great hymn "Who trusts in God, a strong abode," found in the older edition of The Hymnal.

On another Sunday the sermon dealt with "The Use and Abuse of Power." The choir response was "O brother man" with its strong English tune, to which the congregation answered in the prophetic words of "Jesus shall reign." This sequence had a compelling effect on us all. We used "Turn back, O man" with its great tune from

Geneva to follow a sermon on "The Sword Versus the Cross," and this call to mankind was ratified by the people as they ended the service with "It came upon the midnight clear." It is of course not necessary to confine the use of this hymn to Christmastide.

One more example will suffice. During Lent one offertory anthem was the hymn "O sing a song of Bethlehem." Benson's poignant words mated to the unforgettable tune *Kingsfold*; which, it is interesting to note, was first set to an English folksong, "The Red Barn." The first half of verse 4 was sung as a tenor solo. The sermon dealt with "The Undismayed Christ," the application being voiced by the choir through Bunyan's "He who would valiant be" to the second tune, *St. Dunstan's*, by Canon Winfred Douglas. The congregation responded in the hymn "Love Divine, all loves excelling," celebrating the spiritual realm of our Lord's final victory.

Without mentioning their context in our services other material from the Hymnal useful for choir responses may be mentioned. "Christ of the upward way" is well adapted, in whole or in part, for their use. Others are "Be Thou my vision" which suits an alto or baritone voice, and "I thank Thee, Lord, for strength of arm," with harmonies strangely rich for the 18th century, and requiring a limpid clarity of diction and rhythm, with a mezzo quality of tone. The same tune is used also for Longfellow's tender words "I look to Thee in ev'ry need." In this text the lyric flow is very smooth, with no cumbrous mouth-filling syllables. Yet the words may be given a real eloquence.

It is not hard to make the words "The sun is on the land and sea" effective with the ever-familiar tune *Wentworth* by Maker. It will do the congregation no harm however to hear the proper treatment of the last two lines of the tune, which should be slightly retarded, with well-defined clear accents.

Dr. Merrill's stirring "Not alone for mighty empire" is here set to the solemn *Hyfrydol*. It can also be used to

*Originally published under the title, "Choir Hymns," in The Presbyterian Tribune. Used by permission.

Austrian Hymn. Elsewhere it is given with *In Babilone*, which in the Hymnal is already mated to "There's a wideness in God's mercy" and "Son of God, eternal Saviour." This is one of the greatest tunes for unison singing in existence. It has become especially familiar to Episcopal worshippers, and deserves to be known everywhere. Another tune which should be taught in our churches is "O Quanta Qualia," here set to the splendid words of ascription "Blessing and honor and glory and power."

Hymns for children may be introduced by junior choirs. Examples are: "Gentle Mary laid her Child" to the tune long associated with the words "Good king Wenceslas," and the lovely "So here has been dawning" by Thomas Carlyle.

For special occasions I have also found the following useful for choir hymns: "O holy city seen of John"; "I know not how that Bethlehem's Babe"; "O love that lights the eastern sky"; "Unto the hills do I lift up"; "O Son of man"; "Lord, as to Thy dear cross we flee"; "'Mid all the traffic of the ways," and "O bread of life from heaven."

Thus these hymns can be made familiar enough to the people that very soon they may be sung by the whole congregation. Their proper choice and integration in divine worship call for close cooperation between the pastor and the organist, as well as a sensitive ear and heart, with a realization of the results that can be obtained without "bullying" the congregation with loud playing. The texts of all the verses must be studied and their selection made intelligently. Many of these hymns are to be taken in unison.

The Hymnal contains many other hymn texts and tunes that can be introduced to our congregations. Perhaps readers of *Church Management* have succeeded in enlarging the repertoire of hymns used in their churches through such means. Many churches now use only 75 different hymns in the course of a year. One great church in the west found that 150 hymns were sung in its Sunday services in the course of a year—and felt that was a pitifully small number. As a matter of fact it was more than the average. What new hymns and tunes have you learned this year?

I can only express the hope that by the methods indicated above—or in other ways—each of us will succeed in breaking the fetters which hinder us from exploring the riches of inspiring song contained in this hymn-book, and that we shall sing more worthily to the glory of God, our "hearts and voices raising praises to our king."



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Aiding the Conscientious Objector

THE abundance of provision which is made for conscientious objectors under the present draft law, is not appreciated by many. Recently we have been required to spend many hours, in the discharge of pastoral duty, helping a conscientious objector to secure his rights under the federal law. We have found the representatives of the local draft board, the appeal agent (the legal advisor), the appeal board, and the United States district attorney uniformly courteous and cooperative. We are assured by the attorney representing the United States government at Washington that any young man who is a genuine conscientious objector need not fear any injustice in the handling of his case.

It is very important, however, that the legal procedure be followed closely and the questionnaire be properly filled out. That procedure is as follows: The conscientious objector must fill out his questionnaire, being careful to state whether he is objecting only to combat service that is the actual killing of men, or whether he is unwilling to serve under military rule at all. He must state plainly the ground of his objection and give convincing evidence that he is genuinely conscientious in the matter. The local draft boards are on the watch for men who are dishonest in their claim and who only seek to escape patriotic duty. As one leading official put it, "There are men who violate every other commandment of the Decalogue and then insist that they cannot violate the sixth commandment

which is 'Thou Shalt Not Kill.'" Such dishonesty of course makes a farce of conscientious objection.

On the other hand it should be remembered that a conscientious objector does not have to belong to the Quaker church, or the Mennonites or any other sect. This is very explicit in the present draft law as it was not in the law governing the last World War. The present law reads "Claim may be made on the basis of the registrant's religious training and belief, regardless of his sect or creed." If the local draft board does not see fit to accept his evidence of good faith as a conscientious objector, he can appeal to the appeal board. If the appeal is solely on the ground of conscientious objection that appeal board must refer the matter to the Department of Justice which will review the case and may call a hearing in which the objector may appear with witnesses to establish the genuineness of his objection. The Department of Justice must then send a report on the case back to the appeal board, which may accept or reject the recommendation of that department. The case then goes back again to the original draft board for appropriate action.

The case with which we have been dealing is regarded as something of a test case. We believe it is the first in this section at least, in which the conscientious objector has not been a member of the Quaker church. If a member of that church, there seems to have been no question raised. Other cases

will later be called of non-Quakers. However, it cannot be too strongly emphasized, that the existing law makes no requirement whatever as to "his sect or creed" as stated above. Even some members of the draft boards seem to have been confused at this point. It is very natural that they should, for the popular impression has been all that way. Now the question wholly rests on "religious training and belief." Protestant boys have no difficulty here for practically all the Protestant denominations have declared their opposition to war in very specific terms and the largest Protestant denomination in America has definitely endorsed the utterance of the Oxford conference, representing the Protestantism of the world, which said "War . . . is a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact."

W. W. T. Duncan in Lakewood,
Ohio, Methodist Church Tidings.

RODEHEAVER HALL-MACK COMPANY MOVES TO WINONA LAKE

Due to increased demand for their songbooks and sacred music, the Rodeheaver Hall-Mack Company announces the opening of their spacious new office at Winona Lake, Indiana. Quarters had become cramped at both their Philadelphia and Chicago offices and it became necessary to enlarge their present facilities.

These offices will be moved to Winona Lake about May 1, and all communications should be sent to the Winona Lake, Indiana, office after that date. The company reports that with their new increased floor space and facilities at Winona Lake, Indiana, they will be able to serve their customers even better than before.

In many ways this will be an ideal move for the company as their new plant will be located in a spot far removed from the noises, distractions and limitations of the large cities and will enable their organization to function with increased efficiency in an atmosphere of Christian influence amid surroundings of natural beauty.

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CHURCH MANAGEMENT DIRECTORY FOR 1941

To Be Published
JULY 1

How Churches May Help Draftees

A. General Church Activities

1. Make a card file of all men who are registered and revise this frequently, making account of status, address and related information.

2. If you have no committee to which the work of helping trainees can be referred, you may wish to organize one.

3. Secure copies of the Selective Service Act and become familiar with its provisions.

B. Before Your Boys Go to Camp

1. When a selective service man is called, provide him with a membership card (wallet size), signed by yourself. A small, well-bound testament will make an acceptable gift.

2. Call upon the family and upon the selected man separately, if possible, when personal, social and financial problems may be discussed, that both the family and the selectee may know that the church is deeply concerned with their problems.

3. Honor his departure by some church observance and by announcement in the church bulletin.

4. A letter of commendation may be given him for his chaplain or for pas-

tors of churches near training camps.

5. Make it clear that the church is with him wherever he goes, and that he will be kept in mind and affection.

C. After They Have Gone to Camp

1. Write the chaplain of his camp, giving similar information. We are informed that chaplains will greatly appreciate having this help. If you do not know the chaplain's name, simply address "Chaplain's Office, Camp _____, (State)."

2. Write each trainee a personal letter now and then, giving news of the family, parish and community events.

3. Mail them regularly the church bulletins and other parish literature.

4. Provide them with such religious and other reading material as they may require.

5. Write the pastor of your denomination in the training camp area, or if there be none, of some other local church, giving the men's names and a brief statement concerning each, and tell your trainees you have done so.

Recommendations of the Associated Congregational Christian Agencies for men in national defense service.

BRITISH-AMERICAN HYMN

A blending of the two national anthems with a third verse which foretells of spiritual unity is offered in the following hymn. The tune, of course, is the national anthem, familiar to every one in the English speaking world.

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side,
Let freedom ring.

God save our gracious King,
Long live our noble King,
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us;
God save the King.

Two empires by the sea,
Two peoples great and free,
One anthem raise,
One race of ancient fame,
One tongue, one faith, we claim,
One God whose glorious Name
We love and praise.

BIBLE HAS THE ANSWERS

The present world crisis has been inspired by two books, *Das Kapital* and *Mein Kampf*, but only one book, the Christian's Book, contains the answers.

The Bible is the book for the crisis,

because it was written in a time of stress. Nearly all the books it contains, and many of the individual chapters, were written in times of personal, national, or inter-national chaos. This is one reason why the Bible has meaning for our own time, and why people in multitudes are turning to it.

Then, the Bible fearlessly faces the crisis. When all other voices are silenced, the Bible still 'talks back'. The great idea of the sovereignty of God and the worth of the individual, the leadership of Christ, and the sure coming of his kingdom—these the Bible continues to present.

Finally, the Bible goes forth everywhere into this terror-stricken world—in China, Japan, Europe, Turkey, Africa, South America—everywhere men find the Bible in their own language, applicable to their own particular phase of the crisis.

Frederick W. Cropp.

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April Selection of The Religious Book Club

Christian Realism

by John C. Bennett

author of "Social Salvation"

The vital problems of Christianity in the war-shaken society of our time are stated with exceptional vigor and clarity in this volume, which emphasizes the need today of a tough-minded, practical religion. \$2.00

The Strong Name

by James S. Stewart

An eloquent and inspiring new book by the noted Scottish preacher and author of "The Gates of New Life."

\$2.00

The Church of Our Fathers

by Roland H. Bainton

The history of the Church from earliest times to our era for younger readers. With over 200 illustrations.

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The Nature and Destiny of Man

I. Human Nature

by Reinhold Niebuhr

The first volume of Niebuhr's monumental Gifford Lectures, and the most complete expression of his thought.

\$2.75

Candles in the Wind

by Allan Knight
Chalmers

For all who are seeking a personal religion, here is an affirmative and inspiring presentation of the Christian message.

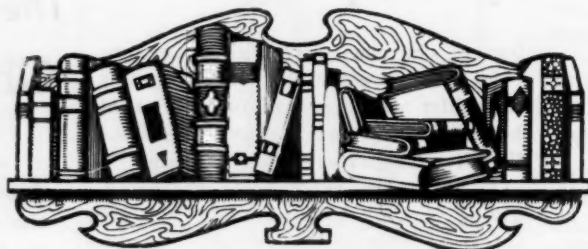
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Books

Religion

The Meaning of Revelation by H. Richard Niebuhr. The Macmillan Company. \$2.00.

There is no doubt but that the famous Beecher Lectures on Preaching and the Nathaniel W. Taylor lectures given at Yale Divinity School each spring are without peer. When one picks up a volume of either of these lectures he looks for the best. The reader is not doomed to disappointment in this series of the Taylor lectures, delivered in 1940. While there has been a tendency on the part of some people when the name of Niebuhr is mentioned to envision the iconoclast of Union Seminary, brother Richard of Yale need not bask in any reflected glory for he has already made a place for himself among the great religious thinkers of our day.

This volume is a further exposition of his brilliant thinking. He bases this study essentially upon three convictions which he states saying: (1) self-defense is the most prevalent source of error in all thinking and perhaps especially in theology and ethics; (2) the source of evil greatest in life is the absolutizing of the relative, which in Christianity takes the form of substituting religion, revelation, church, or Christian morality for God; and (3) Christianity is "permanent revolution" or *metanoia* which does not come to an end in this world, this life, or this time. (Preface, p. ix) Positively stated these three convictions are that man is justified by grace, that God is sovereign, and that there is eternal life.

It takes a man of courage to seek to deal with these imponderable in a series of lectures but Dr. Niebuhr is equal to the task. With a keenness of intellect and an adroitness of pen he makes evident the meaning of revelation, denying that man is but a cog in an impersonal universal machine. He affirms the existence of a personal God who does reveal himself to men, and shows the necessity of a personal act of self-commitment in renewed and fervent faith if this supreme revelation is to come.

Dr. Niebuhr has written a "tract for these times" which it will be well for ministers to study carefully and to pass on, by degrees, to their congregations.

I. G. G.

God, Some Conversations by Johann Gottfried Herder. Translated by Frederick H. Burkhardt. Oskar Piest, 247 pages. \$2.50.

Here is a book that offers to a confused and chaotic world an approach to God that is intimate and construc-

tive. It is not a new book, for it has been a classic in German philosophic thought for a hundred and fifty years. This is, however, the first time that it has been translated into English. It is a very timely translation, too. For in a chaotic world where God seems so far away, the reassuring voice of Herder, proclaiming an imminent theism and a philosophy of ascending progress is welcome. For this thinker of eighteenth-century Germany God is "the immanent and active cause of the world and its sustaining power, and the life force which courses through the veins of the great organism of the universe."

A follower of Spinoza and a pupil of Immanuel Kant, the author of *God, Some Conversations* reflects largely the thinking of both these philosophers, but goes further than either of them in his analysis of the divine nature. The conversations are five in number and take place between Theophron, Philolaus, and in the last conversation, Theano. While it is not definitely ascertained many critics feel that these names represent Herder, Goethe and Caroline, Herder's wife. However this may be, the language of the discussions is of a rare beauty, having about it the soul of poetry, never fully revealed but always just eluding the grasp of the reader. The translator admits in his preface that in making the translation he has kept uppermost in his mind the needs of the student of ideas, and consequently, the version is literal rather than literary, yet much of the delicate artistry of the original German has been preserved in these conversations.

Herder sees God in terms of the mystical and emotional instead of a barren intellectualism based on pure ratiocination. He rebels against the artificiality in life and faith and instead emphasizes the importance of the personal and inner experience of the divine nature.

For the scholar, the work is very carefully annotated both in relation to the textual variations in the first and second German editions, as well as to the explanatory notes on passages of the text that might not be immediately comprehensible to the reader. For those who wish to delve into the study of Herder, or the philosophy of late eighteenth-century Germany a fairly complete bibliography is included in the work. Sources of the notes are also very carefully given. The translator, it should be said, is a professor at the University of Wisconsin.

P. D. L.

Religion and the Modern World, a Symposium. University of Pennsylvania Press. 192 pages. \$2.00.

During the month of September last the University of Pennsylvania conducted a bicentennial celebration and on its lists of internationally prominent educators in all fields gave an unusually prominent place to leaders in modern religious thought. This volume contains the addresses delivered in the conference which bore the title of this book.

As is always the case, one who merely reads the papers presented in such a symposium misses the personality and the aside comments of the lecturers. Perhaps even a greater loss is the inability of the reader to share in the very rich discussion period which followed in each session during the week of the celebration. This reviewer will never forget the very frank discussions between Mons. John A. Ryan and Dr. Paul J. Tillich which ended, indeed, not in unanimity but with mutual understanding. These men read respectively on the themes "Unchanging Ethics in a Changing World" and "Ethics in a Changing World."

Other outstanding addresses printed here which are "must reading" for one who would keep abreast of contemporary religious thought are Jacques Maritain on Contemporary Renewals in Religious Thought, J. L. Hromadka on The Modern Trends in European Protestant Theology, Reinhold Niebuhr on Religion and Action, Rufus Jones on The Church as an Organ of Social Ideals and John A. Mackay on The Role of the Church as a World Force.

In proper balance throughout the discussions of the week were the points of view of Catholics, Protestants and Jews and in each case they were presented by the most prominent leaders of these faiths. One is able to obtain an excellent understanding of the modern religious situation in all its relationships through the careful perusal of these pages.

R. W. A.

Science, Philosophy and Religion (A Symposium). Edited by Van Wyck Brooks, Conference on Science, Philosophy and Religion, New York. \$1.50.

The first conference of national leaders in the fields of science, philosophy and religion assembled in New York City last September 9, 10 and 11 to face honestly the implications of the world situation for their respective fields and to see what each could contribute to the hope for democracy in the future.

This book is the detailed report of that conference, including the stimulating addresses delivered there, as prepared by Van Wyck Brooks, one of the guiding spirits of the movement. After the opening chapter by the editor and

the statement of the purpose of the conference by President Louis Finkelstein of the Jewish Theological Seminary where the body assembled, the addresses are divided into four major groups, the Social Sciences and Humanities, Philosophy, the Natural Sciences and finally Religion and the Philosophy of Education.

The nature of these addresses range from the popular treatments of Science and Religion by Albert Einstein and God and the professors by Mortimer J. Adler to the brilliant scholarly approaches like N. H. Fairchild's *Some Historical Interrelations of Religion and Poetry*, the *Logic of Constructive Theology* by Douglas C. Macintosh, and Science, Philosophy and Faith by Jacques Maritain. While it is impossible to review each of these presentations it is fair to state that underlying all of them is the very progressive note sounded by Edwin Aubrey: "I do not regard the democratic way of life as the supreme end of man, but I regard it as the best means for realizing that supreme end."

This is the most stimulating symposium report I have read in many years and pastors and thoughtful laymen should by all means take advantage of the fact that someone has sponsored this publication so that it is available at this very low price.

R. W. A.

Christian Therapy

Faith Is the Answer by Smiley Blanton and Norman Vincent Peale. Abingdon-Cokesbury Press. 223 pages. \$2.00.

The authors write this book out of the conviction that both the psychiatrist and the pastor are striving to do essentially the same thing, namely, "to renew faith where faith has been lost; faith in self, faith in fellow men and faith in God." The book itself is a continuation of the type of work done in the church clinic of the Marble Collegiate Church of New York, in which Dr. Blanton and Dr. Peale use the techniques of psychiatry and religion to solve personality problems. Each write about one-half of each chapter. Dr. Blanton states the problem, discusses the way in which it arises, and illustrates it with an actual case. Dr. Peale supplies the refrain, "faith is the answer," in each instance, by showing how faith did solve a problem of the kind under discussion. Dr. Blanton discusses the psychological assumptions, and Dr. Peale the religious resources.

The nature and functioning of the unconscious mind (the preferred term) is, Dr. Blanton states, the key to an understanding of the problems. The unconscious mind is a storehouse of hidden memories "repressed below the level of consciousness." And with every repressed memory there is also an attendant pleasant or unpleasant emotion also repressed. It is thus the source of hidden energies, both good and harmful. Once a harmful emotion is aroused it can be dissipated only by control of the conscious mind. But since emotional power is a fact before the conscious mind has grown in strength sufficient to control it, the child stores away emotions in the unconscious mind that in later life act as raiders to disrupt the normal course of the conscious processes, producing sick-

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ness, forgetfulness, ambivalence and all manner of contradictory behavior. On the other hand, says Dr. Peale, it contains positive hidden energies that through faith may be released for building a happy, useful life, sufficient to enable one to face every circumstance of life. There can be no appeasement of the harmful repressions. They must be searched out and met on an all-out, open front. Faith strengthens the conscious mind for the task and opens the door for the release of the hidden possibilities. Dr. Peale does not discuss the contents of the term faith, but proceeds on the basis of a kind of theological pragmatism. It is thus not altogether clear to what extent the content of faith has objective reference and to what extent it is subjective.

Fear, worry and anxiety, Dr. Blanton explains, are primarily the results of the parents' incorrect handling of the child's inborn sense of right and wrong. Consequently the adult effort to deal with the problems leads to projections, identifications and substitutions, all of which are harmful to personality health. He illustrates by means of actual cases. A "childlike trust in the goodness of God" is the answer, asserts Dr. Peale, and proves it by cases from his files. Conscience and the sense of guilt are likewise matters of child training, and if not understood by the parent, develop repressions that "distort the entire adult life," for "the infantile unconscious conscience" may even reject the conscious solution of repentance and resolution. Psychology uncovers this fact, and faith removes the old burdens, so that "all things are become new."

Again, self-criticism and failure are often due to subtle operations of "the unconscious sense of guilt" and thus involve moral judgment turned inward which, when condemnatory, produces the desire to fail. So, also, grief and sorrow, when carried forward beyond the normal time for adjustment, are evidences of self-punishment dictated by an exaggerated sense of guilt. The problems of love and marriage also involve a misunderstanding of the function of moral judgment. Loneliness is the only possible exception to the general rule.

To sum up, Dr. Blanton reduces practically all the neurotic thoughts and behavior of the maladjusted person to a distortion of the inner sense of right and wrong. Dr. Peale shows that religious faith is the only power capable of tuning up this most basic mechanism of personality health.

W. A. W.

The Bible

How Firm a Foundation by James C. Muir, National Publishing Company. 292 pages. \$2.50.

The purpose of this book is well stated in the sub-title: "A survey of the New Testament and the birth and establishment of Christianity in the light of archeology and secular history." Let it be said at the outset that in addition to a thorough understanding of Biblical facts James Muir knows the secular history of the time and is well acquainted with the latest researches in archeology which throw light upon the period under consideration.

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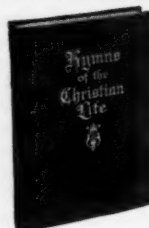
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Those who know his book on the Old Testament—*His Truth Endureth*—will be familiar with his method of writing and will need no urging to read this volume. Mr. Muir is a popularizer in the best sense of that term. There is no "talking down" to his readers, but there is a definite "opening up," a revealing of those things which one must know if he is to really understand the significance and details of the establishment of Christianity.

Five factors in this treatment are especially worth noting. With the hand of a master artist the author sketches in the essential background against which his characters move. As an important element in that background he inserts information concerning the contemporary economic situation. He then places carefully distributed historic highlights which illuminate the scene on which the action is to take place. To all of this is added a dramatic treatment of the material giving life and color to events which are too often thought of as dull and uninteresting. However, it should be borne in mind that the author is never guilty of drawing upon his imagination and ignoring facts in order to secure an effect. No better example of his painstaking care can be found than in his constant checking of his statements against the background of archeological studies. All of these combined have enabled him to produce a book seldom equalled in this field.

The "back to the Bible" movement will receive new impetus from such books as this. Every church school library should have a copy of this volume and its predecessor, *His Truth Endureth*.

I. G. G.

An Exegetical Grammar of the Greek New Testament by William Douglas Chamberlain. The Macmillan Company. 233 pages. \$4.00.

Here is an entirely new and authoritative text for the study of the New Testament Greek. Written by the Professor of New Testament Language and Literature of Presbyterian Seminary in Louisville, Kentucky, this grammar has the marks of a very practical text.

As the title of the volume signifies, it is an exegetical grammar. The author has left that in his teaching of this subject that there was in all books of this kind a broad gulf between a knowledge of grammatical facts and their application to exegesis. Part I, is an introduction to exegetical procedure. In the second part the author introduces the student to suffixes and to prefixes. Some attention is given in this part to accent. Parts III and IV, cover the parts of speech and analysis of clauses. Part V, discusses sentence structure while the concluding part summarizes the various principal parts of important verbs and gives an index to scripture passages.

Here is a truly helpful and convenient handbook for the seminary student and teacher who are desirous of learning and teaching New Testament Greek. To the active minister who would like once more to renew his reading ability of the New Testament this volume will be a useful means.

W. L. L.

The King James Version of the English Bible by David Daiches. The University of Chicago Press. 228 pages. \$2.50.

This reviewer never grows weary of reading new books on the history of the versions and translations of the Bible. This volume, written by a member of the department of English of the University of Chicago, is based upon the dissertation which won the author his doctor's degree at Oxford University. At the outset let it be said that though this volume is based upon a doctor's dissertation, it contains none of the dry styles usually characteristic of such writings.

Here is a volume which first of all has a lucid literary style. The author traces the history of the English Bible in translation to the King James version. This is followed by a discussion of the development of Hebrew scholarship in Europe and its relationship to the King James version. Finally he studies the work of the translators against the background of their times, differentiating between the two forces which produced such scholarship. These two forces which the author finds are the "back to the Bible" movement of the reformers and the disinterested scholarship that was a feature of the Renaissance.

One of the important contributions of this volume is the author's textual investigations of the rendering of Isaiah and his discussions of Greek and Hebrew scholarship in the Middle Ages and the Renaissance. We find Jerome, Roger Bacon, Reuchlin, Tyndale, Coverdale and numerous other live in these pages in the full light of their convictions. This book not only adds to our knowledge of the King James version of the English Bible but also gives the reader the desire to search for more references on the subject. Perhaps in another edition of the book a bibliography would be a very useful addition.

W. L. L.

Eight American Praxapostoloi by Kenneth W. Clark. The University of Chicago Press. 204 pages and eight plates. \$2.00.

Dr. Clark, the author of this volume, is assistant professor of New Testament in the School of Religion of Duke University. He has undertaken the difficult as well as a laborious task of cataloguing the various manuscripts of the New Testament. In an earlier volume reviewed in *Church Management*, Dr. Clark listed all Greek New Testament manuscripts found in this country. In this volume he lists eight American praxapostoloi, i. e., manuscripts of the Acts and Epistles.

The author does not include the Praxapostolos portion of complete New Testament manuscripts of which there are known to be six in America. Nor does he include the Acts portion of Manuscript 24 at the University of Michigan which contains the Four Gospels and Acts. He does not include the lectionaries of the Acts and Epistles of which there are three. Fragments which have already been published by Grenfell and Hunt in their *Oxyrhynchus Papyri* and *The Amherst Papyri* are omitted. The eight praxapostoloi included in this volume are two manuscripts from the University of Michigan (Ms. 34 and 16), Manuscript 533 from the Walters Art Gallery, two manuscripts from the University of

Chicago (Ms. 142 and the Ira Maurice Price manuscript), one manuscript from Drew University (Ms. 1), one from Duke University (Ms. Gr. 3), and one from Robert Garrett collection, Ms. c.

To date very few manuscripts of the Acts and the Epistles have been collated and this volume adds eight to the list. To the textual critic this volume is a scholarly contribution to learning. To the intelligent clergyman or layman, interested in the study of the Greek New Testament, this volume will give him many profitable hours for study. Eight plates are added to the volume.

W. L. L.

Biographical

Helen Barrett Montgomery by Helen Barrett Montgomery with tributes by her friends. Fleming H. Revell Company. 140 pages. \$1.25.

Usually when I sit down to write a book review, my mind says, "Now here is a book written in this or that field, illuminating this or that great truth." But this time it is different. For as fascinating as the book is, I am saying instinctively, as it were, "Here is a great life which illuminates a great truth." As Doctor Beaven so aptly said, "Her life was the greatest commentary on Christian stewardship that I have seen." Mrs. Montgomery's life proves forever that Christian stewardship is something more than a money device, a short cut to church finance, a debt solvent, a means of promoting giving. Yes, she lifted stewardship to that high plane where it becomes a matter of life-expression—where one's whole life, mind, body, soul, personality, possessions and all are put to work in such a way as to say that God and the values which surround him are of value beyond all else. Her life was a testimony, a proof that man can, with the right use of his life and his material possessions, build in this world a kingdom of the spirit of Christ.

Besides being born with a natural sensitivity and inclination toward spiritual and cultural values, Mrs. Montgomery was born into an educational and religious heritage. Her father, Dr. A. J. Barrett was first a teacher, then pastor of Lake Avenue Baptist Church of Rochester, New York, for thirteen years. She was a member of this church for fifty-six years covering her father's pastorate, the eighteen year pastorate of Doctor Clarence Barbour, the twenty year pastorate of Doctor A. W. Beaven, and through five years of Doctor W. S. K. Yeaple's pastorate. For forty-four of those years she taught a women's class, about 250 people. Mrs. Montgomery was at the very heart of the better education and civic betterment movements of her day, in the city of Rochester. Her greatest interest and crowning achievement was in the world up-lift of women of all lands. This she believed could best be done through the world out-reach of Christianity through the missionary enterprise. Therefore due largely to her personal efforts, generosity, and Christian statesmanship a veritable succession of colleges, schools, and churches sprang up in lands where she traveled. Add to this her translation of the New Testament from the Greek.

Her husband, Will Montgomery, was a business man of considerable means, taught a men's class at Lake Avenue,

From the Harper Spring List

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was possessed of a fine Christian spirit, and co-operated to the utmost with his talented wife in her work. He gave largely and generously, various sums of money to many benevolent causes and institutions, as did Mrs. Montgomery at her death.

Mrs. Montgomery was one of five women who have received the honorary degree of LL.D. from Wellesley College. She was author of six of the finest United Study books, lecturer, traveler, translator of the entire New Testament, graciously charming, radiant in spirit.

E. P. T.

Good Christian Men by H. Martin P. Davidson. Charles Scribner's Sons. 260 pages. \$2.00.

In this delightful book Chaplain Davidson of St. George's School in Newport, Rhode Island, has given us a brief survey of the history of the Christian church, centering that history around the personalities of the church's most brilliant leaders in the several periods of its life. A product of an Episcopal high school himself, the author's education was continued in Johns Hopkins University and the Theological School of Alexandria, with short terms in Cambridge (Mass.) and Oxford. Before his present work he was a member of the staff of clergy at St. Paul's School in Concord, New Hampshire.

The academic background of the author is revealed in the book, making it an excellent book for use in the upper grades of a weekday church school for those of high school age, as well as pleasant reading for the layman. For the clergyman it will serve as the means of a quick review of the whole glorious sweep of the Christian era.

Good Christian Men bring to the reader's mind once more the great personalities of Saul of Tarsus, Athanasius, Augustine, Gregory the Great, Hildebrand, Francis of Assisi, Thomas Aquinas and Erasmus. The monastic movements are illuminated by the lives of Benedict and Ignatius Loyola. Luther, Calvin and Cranmer mark the beginning of Protestantism. The evangelical revival is credited to John Wesley. Lord Shaftesbury of England and Jane Addams of Chicago typify the emphasis on the more wide spread application of the gospel. Livingstone leads the list of the great modern missionaries; Newman stands for the spiritual; and Schweitzer, Kagawa and Grenfell show forth the love of Christ in our contemporary world.

A long list of books (arranged by chapter subjects) for further study, will help to satisfy the desire of those for whom this book opens up a magnificent vista heretofore unrealized.

E. S. S.

Little Bits About Big Men by B. C. Forbes. B. C. Forbes Publishing Company, 223 pages. \$2.50.

B. C. Forbes, writer and publisher, has had an intimate touch with the business men of the last two generations. He has observed wisely and jotted down for his readers some of the first hand impressions of the great men of the commercial and social world. In areas the impressions run from South Africa where he chummed with Edgar Wallace to the United States. The personal contacts range from Mahatma Ghandi to William Knudsen, from Andrew Carnegie to Henry Ford.

To this reviewer nothing in the book

is more interesting than the ages which reveal the technique used by the author to gain his information. Getting a job as a financial writer on a New York paper he decided to make that his specialty. Though he had a very small income he registered and lived at the Waldorf Astoria, then home of the rich. He was able to see the money barons at close range.

It is an optimistic book revealing the human interest and moral character of men in business. His observation of Mahatma Ghandi as a publicity seeker is an interesting one. He finds most men are simple in heart and good in intentions. With the exception of Frank A. Munsey he seems to be fond of all of them. There are several pages which give the mottoes of these men. They will be most informing and valuable reading.

Splendid illustrative material, we think. And it is easy to the eyes.

W. H. L.

Social Progress

Adventuring for Democracy by Wilbur C. Phillips. Social Unit Press, 118 East 28th Street, New York City. 380 pages. \$3.00, cloth; \$1.50, paper.

This book is unique. It is not a theoretical discussion of what democracy is or how it should function. It is a record of actual experience in making democracy effective. The author of this book is a social philosopher, a social scientist, and a social engineer rolled into one. Since his graduation from Harvard University, he has been steadfastly pursuing an idea—the good society.

The purpose of this volume is to answer one question which confronts every person interested in democracy. How can we preserve democracy from within by making it work? It may be done, the author believes, by following some of the principles given in the Social Unit Plan as produced by the Organizing Committee for Social Unit. The community, according to this plan, is organized on the basis of the social unit. The organization itself is a Social Union which consists of these units. The Social Unit Pattern is so organized that consumers' interests are based upon geographical representation. The other part of the plan has the producers organized on the basis of occupational representation. These two parts of the Social Unit Pattern, the consumers and producers, make it possible to have the efficiency of centralization and the democracy of small groups. The author maintains that this method of organization can be used in small areas as well as in large territories.

There may be some who will feel, after reading this book, that the author's plan is too unrealistic. It should be remembered, however, that if democracy is to be preserved some plan must be given to make it both efficient and representative. Here the author has given one which he claims has worked in three cities. This is not only an interesting plan for democracy but a positive approach to the most important problem of our generation.

W. L. L.

Do You Know Labor? by James Myers. National Home Library Foundation. 139 pages. 50 cents.

Do You Know Labor? is less an answer to the question raised than it is

an introduction to the labor movement. Dr. Myers assumes that the reader's knowledge of labor is exceedingly limited; thus he presents the most elemental aspects and definitions of labor unions.

Once the land is charted, the thought is directed to a survey of the A.F. of L.-C. I. O. controversy and the basic problem of organizing mass production industries. This carries one immediately into the techniques of handling grievances, preventing strikes and assuring both the entrepreneur and the laborer that the cooperative way is the only desirable way to carry on industry. Considerable evidence is presented to the effect that the labor movement in this nation has produced better people, better working conditions, better products and a more wholesome interest in and agent for world peace.

Dr. Myers frequently stresses the importance of conducting classes and discussions dealing with the labor movement right in our Protestant and Catholic churches. For those churches in which such is an impossibility, the book becomes an indictment.

I have read no book in recent years that so constructively places before the Christian Church this tremendous social problem. I can recommend it wholeheartedly.

W. C. C.

The Four Pillars of Democracy by Edgar J. Goodspeed. Harper & Brothers. 148 pages. \$1.75.

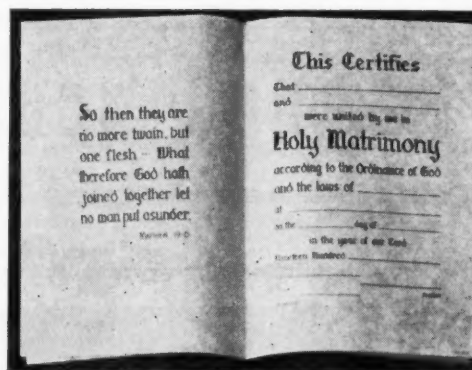
A vigorous declaration of the faith that undergirds our American democracy. Dr. Goodspeed discusses with clarity four positive faiths—the faith of science, the faith of humanism, the faith of society and the faith of religion. After showing the great importance of each, he stresses the way in which they are related and fused into a way of life. Faith in one does not exclude faith in the others. Rather they are mutually complementary to quote:

"The faith of science, supposed by many to belittle man, really ennoble him, and glorifies the universe in which he lives and his relation to it. The faith of humanism finds in man far more than the hungry stomach to which materialism would reduce him, and sees the worth in his struggles and his aspirations. The faith of society leans on one's fellowmen, and seeks in their cooperative understanding the satisfaction of its needs. . . . This regard for mankind, and reliance upon him, coupled with the faith in truth, this sense of the unity of the universe, the humanist's strong ethical concern and the social thinker's sense of justice all point to a higher unity and a greater synthesis—the faith of religion.

"Religion agrees with humanism that truthfulness can not be just a technique of science but must pervade human relations and behavior, outside the laboratory as truly as inside it. Humanism sees this as a duty to one's fellowmen; but religion sees it as a duty to one's self and to the inner voice of conscience, which it recognizes as nothing less than the voice of God."

A book that deserves a wide reading in times like these.

L. N. L.



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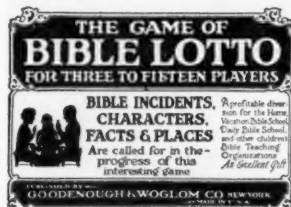
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Various Topics

The Voice of the Books by J. V. Moldenhawer. Abingdon-Cokesbury Press. 174 pages. \$1.75.

This volume might well be sub-titled *A Quiet Afternoon in the Study of the Rev. Julius Valdemar Moldenhawer*, for that is the impression one gets from reading the book. The perusal of the volume may be likened unto a few hours spent in the quiet confines of the study of a minister of the old school, using the latter term in its best sense. To one who has enjoyed just such afternoons in the studies of the quiet men of the manse of Scotland there is something decidedly nostalgic about the volume.

Here is a minister who knows the great books; against whom cannot be brought the condemnation which Daniel Webster brought against Henry Clay: "I cannot think of his sitting down of an evening to read the great books."

Dr. Moldenhawer has not only read the great books but has also thought about them deeply and long. Would that more ministers might take time to "think the thoughts of great men after them."

The final essay in the book "On Books and Preaching" ought to be a requirement for every seminary student before he could submit himself for ordination. For here is revealed the power of effective utterance which comes through wide reading. This is truly a book for preachers by one who not only can tell how it should be done, but who also does it in his own pulpit.

I. G. G.

Treading the Wine Press edited by Luther Schuessler. William B. Eerdmans Publishing Company. 119 pages. \$1.00.

That the effective preacher must be on the look-out for new approaches to the minds and hearts of the members of his congregation there is not the slightest doubt. We have here eight sermons by Chicago Lutheran preachers dealing with themes suggested by classic hymns found in the hymnology of their church. Some of the greatest of all hymns have been contributed by the church of Luther, which has always laid the greatest emphasis upon the use of music as a part of worship. Consequently, it is highly appropriate that its ministers should utilize passages from hymns as the basis of sermons. Each of the discourses has the usual text but it is less essential to the working out of the thought than the brief quotation from sacred poetry which furnishes the title.

It must be admitted that these sermons lack certain qualities for which we have learned to look in modern homiletical literature. We do not find the slightest emphasis upon the social teachings of Jesus. Neither are they characterized by any recognition of the moral and spiritual battles which man is called upon to fight. They are primarily meditative and devotional. Their value is for those feeling the need of such literature. Man will never reach the place where reverent, sincere, and thoughtful sermons will not be of help to him.

L. H. C.

THE SERMON SCRAPBOOK

PRAYERS FOR MOTHER'S DAY

Chester W. Hamblin

Our Father, save us from the banal and the cheaply sentimental. May we learn that the gift of true devotion to our parents is the gift of a life well-lived. In the name of Christ, who was a faithful Son, we ask it. Amen.

Edwin R. Smith

O, Thou from whom every family in heaven and on earth is named, we bless Thee for the human love with which the day now closing has been gladdened;

For the courage which came in the thought that loved ones believed in us;

For the enlargement of our life made possible in their service.

Forgive us if we have seemed unmindful of these mercies;

Renew our love, if it has grown careless or cold;

And purge us from all selfishness that we may be more loyal to those whom Thou hast given us.

Give us vision of what our homes should mean.

From the shelter which it gives and in the strength which it supplies, send us forth daily to battle for all good things. Amen.

WHERE IS GOD?

A Sermon Outline.

Oh that I knew where I might find him.—Job 23:3.

God is in the best we know. If he is in ourselves, he is in our best selves; if he is in humanity, he is in humanity at its best; if he is in nature, he is in nature at its best.

1. God is in our own best selves. "In him we live and move and have our being." He is not our best selves but he reveals himself there. He is in every noble impulse of our hearts, in the conscience, faith, sympathy and love of our lives.

2. God is in the best of humanity. "Where cross the crowded ways of life." "Where love is, God is." He is in the best heritage of our human race. We find him wherever we touch human life about us at its best. He is in our human needs, our human tragedies, our human sympathies. He is always on Calvary's Cross.

3. God is in the best of nature and the universe. "O Lord our Lord, how



Paul F. Boller

excellent is thy name in all the earth! Who hast set thy glory above the heavens." (Psalm 8). After we have found God in ourselves and in humanity, then we are prepared to discover him in the majesty and beauty of nature; in the orderliness, life and purposiveness of the whole universe.

"Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere
Yet to each loving heart how near."
Jesus is the perfect human expression of the presence of God. We Christians believe that God is to be found supremely wherever the spirit of Jesus is in evidence—whether in ourselves, our fellowmen or the universe. Tolstoy said: "Where love is, there God is also." We Christians say: "Where the spirit of Jesus is, there God is also."

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1. BE PREPARED. "The ants are a people not strong; yet they prepare their meat in the summer."

2. THINGS THAT ABIDE. "The conies are but a feeble folk, yet they make their houses in the rocks."

3. LIKE A MIGHTY ARMY. "The locusts have no king, yet they go forth

all of them in bands."

4. THE MIGHTY MEEK. "The spider taketh hold with her hands and is in king's palaces."

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The "yes" of the man who can't say "no" is worthless.

* * *

There is no substitute for religion in the home.

* * *

What you will be tomorrow, you are now becoming.

* * *

Every day should end with a look at the stars.

WHEN SPRING COMES

A Prayer by T. J. Brown

We thank Thee, O God, for the warm breath of Spring, with its blossoming beauty, its fragrance of flower, its budding roses, its growing grain, all reminding us of the early days of childhood, sweet with the aroma of hope and cheer.

Grant us, our Father, the power to cast off every wintry doubt, and greeting the life of the spirit, to grow into the likeness of our dear Lord and Master, and may the warm rays of Thy sunshine, and the genial refreshing and copious showers of Thy grace, cause us to grow up in Thee until we shall reflect some of Thy beauty and glory to the world.

A Prayer by L. J. Mead

O Thou who art the Creator of life in every form in which it is expressed in the earth.

We thank Thee for the grass and the flowers,

The trees and the shrubs,

The music of the streams and the melody of the birds.

As nature is ever vocal with Thy praise, so may our hearts be attuned to deepest joy that we are a part of Thy creation and made capable of constant exultation in the beauty and the beneficence of Thy purpose therein displayed.

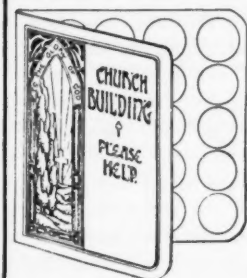
In this spirit may we rejoice and be glad in this new day which Thou hast made for us. Amen.

A NEGRO SPIRITUAL

It's me, O Lord . . .
Not my brother, . . .
Not my sister, . . .
Not my elder,

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But it's me, O Lord,
Standing in need of pray'r . . .

Henry Vaughan—1695

When first thy eyes unveil, give thy
soul leave
To do the like; our bodies but forerun
The spirit's duty; true hearts spread
and heave

Unto their God as flowers do to the
sun.

Give Him thy first thoughts; then so
shalt thou keep

Him company all day, and in Him sleep.

John Wesley

The gospel never prospers where
perfect love is not preached.

Martin Luther

If anyone comes knocking at my
heart saying, "Who lives here?" I will
say, "Not Martin Luther but Jesus."

David Livingstone

Nothing earthly will cause me to
give up my work in despair. I encourage
myself in the Lord God, and go
forward.

Alexander Pope

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Kate Douglas Wiggin

Every child born into the world is a
new thought of God, an ever-fresh and
radiant possibility.

Pascal

It is the intention of God to be visible
to those who seek him with all their
hearts and concealed from those who
are disposed to shun him. There is
light enough for those who are dis-
posed to see, and darkness enough for
those who are disinclined.

Charles E. Eliot

Nobody knows how to teach morality
effectively without religion. Exclude
religion from education and you have
no foundation upon which to build a
moral character.

"AMEN CORNER"

Boyd Barrett in *The Magnificent Illusion*, tells of a corner in his boyhood home in Ireland where his mother was wont to kneel and say her prayers. The boys in the house called it the "Amen Corner." Long afterwards he visited the old home and asked the owner if

he could see the "Amen Corner." The house was newly painted, but through the paint he could see the marks which his mother's hairpins had made as she knelt before the altar and leaned her head against the door. Aye, the home becomes a vestibule of heaven when the master crosses the threshold and says, "Peace be within this house." From *The Conversation of Jesus* by Frederick K. Stamm; Harper & Brothers.

A SPIRITUAL LOG JAM

In the timberlands springtime sees great quantities of logs shooting down the rivers. Sometimes a jam occurs. Then the lumberjack seeks the log which is stemming the wooden tide. When he finds that key log, he jerks it out of place, and the flood moves onward with its freight.

There is such a thing as a spiritual log jam. We lose our religious enthusiasm, interest in personal devotions wanes, an hour in the Lord's house becomes a bore, the Bible becomes a silent book. Then we must find the key log that is checking the flood of spiritual life. It may be an unforgiving spirit, or jealousy, or hypocrisy. Jerk the obstruction out of place and spiritual vitality will surge onward. From *To-day*, Issue by Edward W. Ziegler; The Westminster Press.

"CAPE OF GOOD HOPE"

The cape at the extreme southern point of Africa used to be called "Cape of Storms." It was a dangerous place and many vessels were lost there. The time came, however, when the voyage was successfully made and the name of the cape was changed to "Cape of Good Hope." Adventurers and sailors found that, once they had rounded the cape, they came into a quieter and more peaceful sea. Something like this happened to the world when Jesus returned from the grave victor over death. Instead of death being a place of darkness and dread, it became the entrance into eternal life. From *The Westminster Uniform Lesson Teacher*, article by Hugh T. Kerr; The Westminster Press.

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A Challenge to the Rural Church

by C. R. McBride

Mr. McBride is the pastor of the Baptist Church, Honey Creek, Wisconsin. Dr. Mark Rich has recently said of his work: "His church now has three choirs. The young people meet for two or three hours every Thursday evening. A civic club keeps the lawns of the church, parsonage, community hall and school neat and attractive. A community play night is a popular phase of the summer program."

A FEW years ago I read an article in a pastor's magazine that has done more than any other story to change the nature of my ministry. Unfortunately I have forgotten the name of the writer and the magazine in which the story appeared. But I do remember that the principal thought of the article was, "Challenge your people to do the big thing. Try the impossible."

One can find fault with this suggestion, but I believe it has merit. The nations of the world are calling upon their citizens, especially their young people, for great sacrifices. In our own country the young men are being asked to give up at least one year of their lives for military training. Tax payers are being assessed heavier and heavier burdens. But the people accept these demands, with a minimum of complaint, because they have been faced with a great challenge, the preservation of our nation.

This seems a good time for the rural churches to face the facts, and challenge the people with tasks that seem impossible.

We have been grieved a great many times with the shabby, worn-down-at-the-heel appearance of so many of our rural churches. This is the hour to challenge rural people to rebuild, repair and redecorate their church buildings in keeping with the place the church should have in our rural communities. Challenge them to lay out lawns, repair fences, plant shrubbery and flowers, and so keep the church grounds as a garden unto the Lord. It is surprising what a clean, neat worshipful building surrounded with well kept lawns will do for the morale of a people.

Repeatedly we have been told that upwards of seventeen millions of young Americans receive no religious instruction of any kind. Is not this the hour to reorganize the Sunday school and young people's societies and reach out to win every last one of these children and young people to Christ? A complete survey of most any rural com-

munity will reveal a surprisingly large number of young people not receiving religious instruction. These names laid before the Sunday school teachers and the boards may be the very challenge they need to wake up the church.

This may be the appropriate time to consider week day religious instruction on release time from the public school. It is possible in this way to reach two or even three times as many children as are reached in the Sunday school.

Most rural communities when surveyed show a large percentage of young adults. Some of these young adults have not completed high school. Only a few have a college education. Most of them are married, now bringing into the world their first children. The church in overlooking these young adults, as it does about nine times out of ten, is missing its greatest opportunity for service.

Denmark, years ago, had a priest who saw possibilities in these young adults. To him they were the one great opportunity. Out of his active, visionary mind there came the Danish Folk Schools. Challenge the church to have a care for these young adults. In place of the program now offered them give them the challenging program they need.

Most people are familiar with the picture of a rural community with

from two to seven struggling, competing churches where there is room for only one church. This divided, competitive, Protestantism has been the curse of rural America too long. A community of six hundred people can support one church in such a fashion as to make it the leader and builder of a Christian society. But this same community, with even the best intentions can not support two or more churches so as to give them the place in the community they must have to lead. When churches compete with one another in a community they forfeit their leadership to other organizations. We know of one community, at least, where the Lions Club is the community leader, simply because the three churches would not agree on a brotherhood program.

Our people need to be faced with the facts and challenged to give rural America the Christian leadership it needs through a united church.

Volumes have been written on recreation and some pastors have half heartedly included it in their programs. But as a whole the recreation the church offers has been rather tame and unattractive when placed alongside the high school programs. We visualize the time when the church will give the whole community recreational programs of undoubtable value. Programs that will lift and inspire, and build a feeling of community fellowship. We believe that it can be done. In fact it is being done in a few places. This needs more study.

This theory of challenging people to do the big thing has a way of working when carefully done. Here is but one of a number of illustrations.

Last year, a friend, with a record as a lecturer, learning that our church was endeavoring to raise two thousand dollars with which to repair and redecorate the buildings, offered us one of his lectures. How to use his generous offer to the best advantage became my problem. I approached the

Will You Observe Rural Life Sunday?

SIMPLY because your church is in the city is no reason why you should not observe Rural Life Sunday on May 18. The chances are that there is a large proportion of your city dwelling congregation which had its roots in the rural areas. The discussion of the rural church will have an emotional appeal as well as a social emphasis. If you can invite a good rural preacher to the pulpit for that Sunday it will help the appeal. Why not arrange an exchange and see for yourself what a rural church looks like

in this day.

The Federal Council of the Churches of Christ in America and the Committee on Town and Country of the Home Missions Council of North America unite in sponsoring the program. The committee will be glad to send you suggestions for appropriate observance of the day. It may be addressed at 287 Fourth Avenue, New York City. The program contains suggestions for hymns, special music, sermon topics, texts, etc.

Brotherhood, which had been decadent for ten years, and suggested that they have a Brotherhood banquet—serving a turkey dinner with all the trimmings and have our friend give his lecture. I then proposed that we sell one hundred and fifty tickets, at one dollar each, for this banquet and so clear one hundred dollars for the fund. After the first shock the men rose to the challenge. A month later they reported one hundred fifty-four tickets sold and one hundred and three dollars added to the fund.

This year the men tried it again and sold two hundred and eighteen tickets, which number of guests completely filled our dining room. And critics had said, "Nobody is going to pay a dollar for a dinner in our community."

Never was the need for challenging Christians greater than today. The times call for it. So let us be done with the trifling, the insignificant and challenge men with a challenging program to sacrifice for Christ. Let's make the rural church in America, the leader of rural America.

A CROSS OF CHOICE

The cross of Christ differs from that of Simon, in that it is one of choice. We presume that this is the commonest fallacy of modern believers, when they speak of the cross they have to bear. The people of God, sometimes laid aside on beds of sickness, will smile wanly and say, "This is my cross, and I must carry it." Another modern Christian, shouldering the burden of an unpleasant duty, also dramatizes the necessity by saying, "I presume I must carry my cross." There are those who are weighted under responsibility, who are handicapped by lack of talent, who are chained by the manacles of necessity to a task that is not congenial, and they seek to dignify disaster by saying, "This is my cross which I must bear."

The cross of Christ is something far different from all of these. When the Lord Jesus said, "If any man would come after me, let him take up his cross and follow me," he had a specific thing in mind. He was inviting us all to the high plane of voluntary service. From *Voices From Calvary* by Harry Rimmer; Wm. B. Eerdmans Publishing Company.

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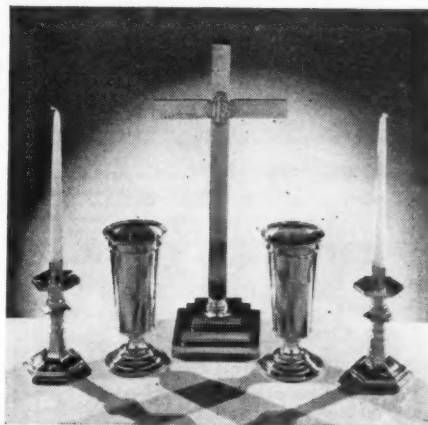
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Amateur Night Nets Cash

by Martha J. Atkinson

OUR country has many composers. Rare, indeed, is the hamlet that does not number a composer of verse, song, or fiction, among its native sons and daughters. Often these talented folk go unrecognized among their fellows. Truly in this, "a prophet is never without honor, save in his own country."

A group of energetic church women, decided to prove the exception to the adage, by setting aside an evening to honor the talented ones in their church.*

Accordingly, all who had written songs, poetry, or fiction, were invited to read one of their own compositions.

It was soon found that they were to honor a round dozen of their members. They arranged a program to consist of poems by two high school boys; a piano composition, arranged by a young woman studying music; sonnets by two teachers; a prayer-song, by an eighty-year oldster, music and words composed years previously, and never before read; a clever impersonation; a short prize story by a housewife; and four other brief literary productions.

Now, it so happened, that in this church there were two large adult classes, "The Crusaders", and the "Fellowship Group." These canvassed their members. They found no "Composers" were among them. But they determined to have a part in the designated evening. On learning that no games, nor refreshments had been planned, they decided their composing would be along these lines.

When the appointed evening came, a large audience filled the parlors; folk both young and old from the different church organizations. The composers were conducted to the front, each introduced, and given seats of honor.

Although the program was given largely by amateurs, the selections showed real talent. Enthusiastic applause followed the numbers, and participants were generous with short encores. Corsages of lavender sweet-peas and fern were presented to the honored women guests, and small boxes of home-made candy given the men. A silver offering taken, amounted to twelve dollars.

The Crusaders then marched to the front. They announced their group had composed a game to be played by the whole audience. People relaxed, settled back for a good time, as slips of paper and pencils were handed out.

The game consisted of advertisements of well-known household products. These were to be shown through pantomime by class members on an improvised platform at the front. Each person would guess the name of the product represented, and would write the answer by number on his paper.

Twelve advertisements were shown in clever action and costume. "Old Dutch Cleanser," "Cream of Wheat," "Quaker Oats," "Chipso Soap Flakes" were some of them.

One advertisement that afforded much fun was put on by two boy scouts. They had fashioned a pasteboard camel's head. Leaning over, and covered by a dangling sheet, the two boys represented the camel's body. Vegetables—carrots, turnips, celery, etc., were fastened to top and sides of the sheet. As the boys stumped slowly across the platform, trying to walk with back and front feet in unison like those of a quadruped, the vegetable weighted sheet dragged down, tangled about their feet, finally tripped them. The camel head wobbled at a grotesque angle, then slowly fell to the floor. Vegetables rolled about, with the boys struggling beneath them. The simulated animal was literally dismembered before the very eyes of the laughing audience. It was easy to guess this act stood for, "Campbell's Vegetable Soup."

With the game over, the answers were read, and checked. Those having perfect scores, were called to the front, and given a round of applause. Those who missed, had to forfeit a penny for each mistake. Cash forfeits amounted to eighty-five cents.

The Crusaders next presented a short amateur play, entitled, "When a Fellow Needs a Friend." It was performed by five men, one costumed as a housewife, comic situations were shown that brought forth shouts of laughter.

The Fellowship Group then took charge. They had composed refreshments. These were large slices of orange ice-box cake, topped with whipped cream, and a cup of coffee. The charge was ten cents a plate.

Great enthusiasm was manifested in this part of the program. Dimes clinked into containers. The cake, somewhat unusual, evoked much favorable comment, with urgent requests for its recipe. This contingency had been foreseen, and the typed copies ready prepared, sold for five cents each.

*First Christian Church, San Jose, California.

Gleanings From the Past Good for Today

Selected by Richard W. Mansfield

Enter into thy closet and, when thou hast shut thy door pray to thy Father which is in secret.—Matthew 6:6.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital experimental religion.

Charles H. Spurgeon.

* * *

I am apprehended of Christ Jesus.—Philippians 3:12.

Is this your life captured? Set apart for himself? Do you realize that you are bound by the most sacred fetters to your conqueror and are following his chariot through the earth? Life would assume a new aspect if you realized this, and that all you are in your own person and own in your property, has become Emanuel's.

F. B. Meyer.

* * *

The life which now is and that which is to come.—I Timothy 4:8.

We are writing with a diamond on a rock. We are writing on the book of remembrance with invisible ink. We are accumulating for the future. What we do is done forever. The thoughts we think, the words we speak, the kindly and unkindly acts of daily life, we must face them again. Take heed,

therefore. Live for eternity. And the way to live for eternity is to concentrate all the energies of our life upon the discharge of sweet duty. Therefore, live for today.

D. G. Burrell.

* * *

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Proverbs 27:1.

Men may put off until tomorrow what they ought to do today; then is tomorrow perverted and wasted, being no longer an inspiration, but the refuge of indolence and folly. The true preparation for tomorrow is a wise use of the present. He who prays well today shall sing well tomorrow. The only way in which earnest men can provide for tomorrow is by looking well to the immediate duty. Rest assured that if we are faithful today we shall not be left without comfort tomorrow. Sufficient unto the day is the evil thereof, and sufficient unto the day is the joy thereof.

Joseph Parker.

COURAGE

Courage is armor
A blind man wears;
The calloused scar
Of outlived despairs;
Courage is fear
That has said its prayers.

Karle Wilson Baker.

Decorating Social Rooms

By Elizabeth Williams Sudlow

WHEN the Woman's Auxiliary of the First Presbyterian Church of Coral Gables, Florida, undertook to redecorate the shabby social rooms of the parish house, one of their projects was the presentation of a picture film, "Flying the Lindberg Trail." Pan American Airways supplied the picture but would not allow it used with an admission charge. So a tea was arranged for, to be given after the picture had been enjoyed. Mimeographed invitations were freely distributed, and the clever rhyme, the work of the president, Mrs. F. L. Tunis, outlined the whole plan:

There is an old saying you've heard I s'pose
Where Godliness is, there cleanliness goes.

So we started last week, a "paint-up" campaign.
For the parish house walls (they give us a pain!).
Now come to the picture, there isn't a fee,
But after the picture we're going to serve tea;
Where you may contribute a nickle or dime
To the fund, at this very appropriate time.
But it surely would give us a wonderful thrill
If someone should offer a whole dollar bill!
Now come Thursday night, we're counting on you
For your smile and your handclasp will help us win through.

The number of dollar bills received produced almost as many thrills as would have come had the committee been actually on board a big airplane and truly flying the Lindberg trail!



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He Leads Us

*by Muriel Lester**

WE have all contributed to the present agony of the world, by our personal slackness, our sins and our callousness. Something had to snap. There was too much tension. If it had not been Hitler it would have been someone else. If it had not happened in Germany, it would have happened in some other country, perhaps in Britain, perhaps in the United States.

There has been so great a divorce between slum dwellers and nature. Between famous philanthropic captains of industry and their resentful insecure, cynical employees. Between our subject races and their alien rulers. Between the Negro in the South and his fellow citizens who won't sit in the same coach with him, who will let him die rather than admit him to a white hospital. Between those Germans who survived the Allied Blockade, 1914-1919, but can remember their young brothers and sisters dying of hunger, and the triumphant power which was authorized to use its navy to make it effective. Between the conditions of the defeatist California fruit-picker and his family in their pasteboard shack, and the way they lived two years previously, owning their farm in the midwest, reliable pillars of the local church.

But it is no good making even the most careful analysis of a bad situation unless one is going to do something about it. We have evaded the cross and tried to make the best of both worlds—imagining that we could live as citizens of the kingdom of heaven without contribution of anything to build that heaven. We have even congratulated ourselves that we went to church twice on Sunday. We have fondly imagined that we were helping forward that kingdom because two or three times a year, we gave a Christian party or a summer holiday or a spring camp to some slum children. We have considered ourselves broad-minded and up-to-date on racial matters because we rather like the Negro, admired Marion Anderson's singing; agitated a little when some members of our board did not want to invite her to grace an important function. We have prayed when we felt like it.

We have sung verse after verse of a hymn of which the refrain is, "He leadeth me," carried away by the volume of sound that filled the auditor-

ium. He leads us to cross social frontiers, to identify ourselves with our fellows, whether in France among the starving refugees, or in an American slum. He leads us to make friends with drunks, demoralized and common people, to find the hidden good, the hidden jewel, in unlikely places.

He leads us to cross racial frontiers. He told his best story to a crowd of race-proud Jews. Its hero was a Samaritan; the member of a despised race. He leads us before courts of justice, like Pilate's tribunal, to stand silent because neither he nor we can "bow our head before insolent might," Hitler's or anybody else's.

It needs a very steady and strict discipline to follow him. If Jesus Christ needed to pray, to practice the presence of God, to discipline himself till he could see God in everything, and see everything as God sees it, we too have to take on that discipline. We need it more than our Lord did. We must out-train the totalitarians. Our programs are clearly outlined in the teaching of the Gospels. Let us stop using abstract means, stop sermonizing, and face the facts of life, however ugly, however cruel. Let us put time aside every day for keeping along, silent in the presence of God, not talking but absorbing something of his wisdom. In this sort of prayer we can face hour by hour the agony of Europe and China and try to look at it all from God's point of view. It's a painful process. This facing of facts in the presence of God fulfills the classis function of tragic drama. It purges and cleanses by passion and pity and understanding.

To pray this an outward solitude and silence is not necessary. We can turn even interruptions into reminders of the presence of God. The red light holding up the car, the interrupted phone conversation instead of arousing our impatience may be taken as a recall to thoughts of God they who are impelled by the wind of the spirit go forward even in sleep. We have to take special times for intercession for friends and foes; and for thankfulness. For the pleasure of remembering how lovely the world as God created it and as he continuously re-creates it. For the whole duty of man is to glorify in God and enjoy him all the time. Every day we need to read a part of the Gospels. They form our text book, without which we cannot learn properly. Does even a literary genius ever

*At the National Christian Mission, Cleveland, Ohio.

dispense with a dictionary? Or a physician with his *Materia Medica*?

This doesn't mean that we are to revert to the often dreary business of reading a chapter each day. Try taking a few verses, an incident, a story, a paragraph, from any chapter. Read it through once, then see it all in your mind's eye as on a screen, hearing the sound of a city or a field or a sea that were probably then audible, until your sense of smell and touch also re-create the scene. Then ponder on what you have sensed. Get behind the incident to see its significance for the people around, for the common people, for the haughty ruling class of the day, for the religious authorities, for the aliens, imperialists of Rome, for the central figure and his destiny.

After studying it historically and philosophically, bring the whole thing up to the year 1941, into your city, your home, your school, your job. See what it reveals of the inwardness of your life today or your future. Ask yourself if you are courageous enough, steadfast enough to live adequately. If you aren't, pray God to be merciful to you who are so unstable and foolish a weakling. Then carry on the discipline until your spiritual muscles are tougher, your fibres stronger, your personality more vigorous. Little by little as you practice the presence of God, you will absorb a tiny fragment of his power, his orderliness, his serenity, his truth. You will find confidence developing in yourself, in the future and in other people.

At length you will be able to say, as did one of the fiercely persecuted Christians of Germany recently "On the surface there may be a tempest, but twenty fathoms down, it is quite calm."

This is the victory that overcometh Hitler, even our faith. "The weapons of the spirit unfortunately are not strong enough to defend our homes today," declared the president of a court martial in France, a few months before her collapse. "It is time to shut the Bible and open the statute book." They did so and Hitler won.

Hitler imagines he is mighty. It must seem marvelous to conquer so large a proportion of the nations of Europe. But his power is very temporary—like Pharaoh's, like Nebuchadnezzar's. He can't stop the earth's motion, nor the stars in their course, nor the coming of spring, nor the dawn, nor the sun rising in the spirit of men, nor the eventual revival of pity, mercy, creative arts, the passion of universal freedom.

God is very generous. Beauty and forgiveness make our silly sins, our fatal errors, at length irrelevant.



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Announcement comes from the Kilgen Organ Company of St. Louis that they are offering a new organ called the Harmonic Ensemble.

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The pipes in the organ have large scales or diameters designed to produce a resonance and fullness of tone and a special treatment of the expression box within the case or cabinet results in the tone being reflected or thrown out into the auditorium.

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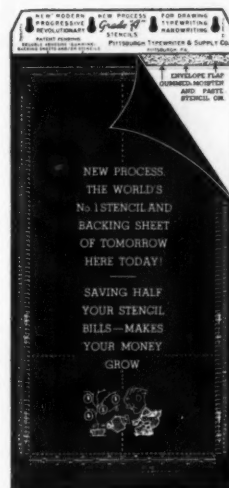
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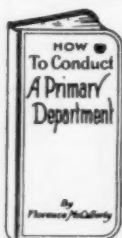
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Ministers' Vacation Exchange



EASTER is over; ministers now are planning their vacations. This department is having the usual part in arranging many helpful pulpit exchanges for the season. It will be continued through the June issue and then omitted until early spring 1942. The department was established to help ministers see new churches, new communities and to make possible a helpful vacation at a minimum of cost. Hundreds of pleasant exchanges have been made through the medium of the column during the past ten years.

Will supply. Congregational minister serving a church of 500 members will supply any church near Columbia University in New York City for five or six Sundays during July and August for use of parsonage. Or will supply a church in Denver, Colorado, on the same terms. **W. W. Witt, 1413 West 18th Street, Sioux City, Iowa.**

Norfolk, Virginia. Pulpit and manse to exchange for five Sundays in August in west, New England or Florida. Or will supply for use of manse. **I. M. McKnight, 310 Hardy Avenue, Norfolk, Virginia.**

Will supply. Presbyterian minister is available for supply during the month of August. **Claude McIntosh, First Presbyterian Church, Marloborough, New York.**

Will supply in San Francisco area. Would like opportunity to preach second, third and fourth Sundays in August. **Edward L. Wittemore, First Presbyterian Church, Lima, New York.**

Jackson, Michigan. University of Chicago Divinity School man, 32 years old, pastor of broadcasting church of 850 members, desires to supply any Protestant denomination during August in return for use of parsonage or furnished cottage directly on Middle Atlantic coast or in Colorado. Exchanges may use Jackson parsonage, no preaching. Near University of Michigan. Detroit, Vacationland. **John G. Koehler, 712 Woodfield Drive, Jackson, Michigan.**

Supply wanted. First Baptist Church, Trenton, New Jersey. Seven hundred members. Use of parsonage in exchange for supply for the month of August and the first Sunday in Sep-

tember. Trenton is fifty-six miles from New York City, seventy-five miles from Atlantic City and forty miles from Asbury Park and the Ocean Grove Camp Meetings. Only one service on Sunday. No services during the week. **M. G. Perry, 637 Monmouth Street, Trenton, New Jersey.**

Will supply. Pastor of Presbyterian church of over 1100 members. Will supply pulpit of church of any denomination, for free use of manse or parsonage during month of August. Florida, east of Gulf Coast, or far West preferred. **W. L. Ritter, 1123 Fourteenth Avenue, Altoona, Pennsylvania.**

Aberdeen, Washington. Methodist. Town of 23,000 population. Located 21 miles from the Pacific Ocean, accessible to Mt. Rainier and Paradise Valley, near Olympic National Park, mountains and beautiful lake region. Plenty of opportunity for excellent fishing, swimming, excursions. Large brick church, excellent eight-room, well furnished parsonage in the residential district. Will exchange with minister of own or congenial denomination in New England for summer for use of parsonage. One service on Sunday. Prefer couple or small family. **R. A. Anderson, 115 East Second Street, Aberdeen, Washington.**

Exchange or supply. Presbyterian minister, age 32, salary \$1,900.00, would exchange or supply for use of parsonage during July or August with minister in Eastern Canada or Northern New England. Very comfortable home in town of 20,000, forty miles from Atlantic City and other coastal resorts, thirty-five miles from Philadelphia. One service each Sunday. References exchanged. **John W. Hutchinson, 107 West Commerce Street, Bridgeton, New Jersey.**

Supply or exchange. Any denomination. Methodist, thirty-five, with two daughters ten and fourteen. Recently moved here from city church in Philadelphia. West or southwest preferred. Have modern parsonage eighteen miles from border. **Stuart A. Parvin, Rolla, North Dakota.**

Presbyterian, (U.S.A.), Arlington, Virginia. Historic city, across the Potomac from the nation's capital. Six-room house. Will exchange manse and pulpit or manse alone. Prefer New York and New England. **Walter F.**

Wolf, 3813 South Ninth Street, Arlington, Virginia.

Homer, Michigan, Presbyterian. Will exchange manse for the month of August. Modern home. Southern Michigan. Population of 1,100. Good fishing, plenty of lakes. Fifty miles from Ann Arbor, ninety miles from Detroit. No pastoral services required. Prefer southwestern Iowa. Would consider northern Kansas or eastern Nebraska. If exchange is not available will supply for use of your manse. LeRoy Cabbage, Homer, Michigan.

Will Supply. Methodist minister serving church of 380 members will supply church of any congenial denomination during July or August for the use of the parsonage. Prefer August. Wife and two boys, fifteen and eighteen. Prefer Nova Scotia or western United States. Roscoe S. Strivings, 25 East Main Street, Hancock, New York.

Glenmont, Ohio. Evangelical and Reformed. Small village midway between Columbus and Cleveland. Desire exchange with minister in New England—Vermont or New Hampshire preferred. Or Adirondack region. July or August. Fine vegetable and flower garden for your convenience. Modern parsonage. Ray Hartsough, Glenmont, Ohio.

Will Supply. Bible professor desires use of parsonage, July and August, within commuting distance of Columbia University, in exchange for sound liberal preaching. Ivan Gerould Grimshaw, 16 Mapledell, Springfield, Massachusetts.

Will Supply. Minister of Methodist Church, 700 members, would like to supply church in Maritime Provinces of Ontario for the month of August for the use of the manse. Correspondence invited. H. M. Hancock, 164 Main Street, Danbury, Connecticut.

Methodist Church, 600 members, suburb of Buffalo, New York. Easy distance of Lakes Erie and Ontario, Niagara Falls, Chautauqua, and Canada. Modern parsonage, beautiful location fronting park. Will exchange or supply from mid-July during August in exchange for use of parsonage. New England or Canada preferred. One service on Sundays. Percy F. Asher, 5 Church Street, Akron, New York.

Sandstone, Minnesota. Union Congregational. Located sixty-five miles from Duluth, ninety miles from the Twin Cities; plenty of lakes with good fishing all around. Population about 1400. New federal correctional institution. Church active year around. Modern parsonage, though small. About one acre garden with thousands of gladiolas and vegetables. Wish to exchange with minister of church within a radius of 100 miles of Denver, Colorado, or within radius of 100 miles of Bay City, Michigan, for the month of July. Hugh T. Owen, Sandstone, Minnesota.

Will supply. Congregational, Presbyterian or Baptist Church during August for free use of parsonage in Colorado, Utah, Wyoming, Minnesota, Michigan or Wisconsin. James S.

Bunch, Minister, Plymouth Congregational Church, 1519 E. S. Grand Avenue, Springfield, Illinois.

Exchange or Supply. A Baptist minister serving a church of 420 members in Ottumwa, Iowa, would like to exchange with a minister or supply a church in an eastern city, anywhere from the District of Columbia to Maine, during the month of July. We have a cool, modern seven-room home. Ottumwa is 90 miles from Des Moines, 250 from Kansas City, and 300 from Chicago. Address John R. Estes, 938 North Court Street, Ottumwa, Iowa.

Methodist Church, 500 members, in Hot Springs National Park, Arkansas. City of 33,000 population, healing waters from the famous hot springs. Excellent health and vacation resort. Will exchange for one month with any congenial minister. Prefer someone in or near Boston. Nice parsonage suitable for small family. Address R. E. Simpson, Grand Avenue Methodist Church, Hot Springs, Arkansas.

Deerfield, Illinois. Evangelical and Reformed Church. Located thirteen miles from Evanston, home of Northwestern University and Garrett Biblical Institute. Three miles to Lake Michigan. Forty-five minute drive to Chicago Loop. A two-church parish. Both small churches three miles apart. Same service in both, 9 a. m. and 10 a. m., respectively. Desire pulpit supply from June 15th to August 31st, inclusive. Well furnished seven-room parsonage. Spacious, well-shaded lawn. Make arrangement for any number of Sundays. For further information write: F. G. Piepenbrok, Deerfield, Illinois.

Exchange Wanted. Methodist. Age, 40. Wish to exchange Sunday Church Services and use of parsonage. Southern California preferred, but will consider Puget Sound region. Month of August. A beautiful church. 600 members. Comfortable parsonage in delightful hill-top residential section of a community of 30,000. 20 miles north of Pittsburgh, Pa. Within one day's driving distance of the Atlantic Coast, Washington, D. C., or Niagara Falls and Eastern Canada. W. G. Smeltzer, 1013 California Avenue, Tarentum, Pa.

Hazleton, Pennsylvania. Methodist. Would like to exchange for one month, either July or August, with someone near an ocean resort, preferably Virginia or farther south. We are located not far from several mountain lake resorts; 102 miles from Philadelphia, 128 miles from New York City. Elevation 1800 feet. Good parsonage; all conveniences. Population 39,000. Church of 600 members. Gordon F. Hinkle, 519 N. Locust Street, Hazleton, Pennsylvania.

Supply Wanted. Louisville, Kentucky. Presbyterian church. Four hundred members. Use of beautiful stone manse in exchange for services in July. No exchange of pulpits. Clyde Foushee, 161 Bellaire, Louisville, Kentucky.



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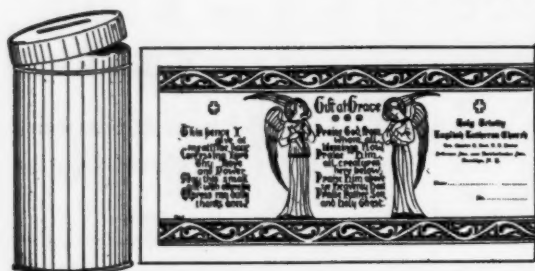
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A CANADIAN MINISTER

Editor, *Church Management*:

I have found plenty of food for thought in the sentiments of your correspondents regarding the war in Europe. I confess, it has amazed me, the fierce criticism that has been levelled at you for your moderate and fair attitude toward it. Of course, we, in Canada, are not in any sense neutral; we are absolutely in the war. As partners in the British Commonwealth of Nations, we can do no other. To us, it is not a fight between England and Germany. It is a life and death struggle to determine whether or not democracy shall perish from the earth. It is reassuring to know that your great President takes that view; and also that equally great American, Wendell Willkie. It is therefore not a little saddening to learn that many of your readers think otherwise.

A letter from Mr. E. E. Leibner in your April issue, will illustrate this, though its tone is very mild. In fact, I feel like apologizing to Mr. Leibner for using his letter in this sense; but Mr. Leibner seems to have missed the true inwardness of the struggle taking place in the world; that's why I take his letter.

His argument appears to be this: (the words in quotes are his) The United States "ought to support England fully," so that she (England) may "put Hitler in the proper place."

This accomplished, the United States, in turn, is to put "Britain in her place."

Then, when each is in his "place," "peace" will "come to Europe."

It is all so detached, so impersonal, so easy. I wish—oh, how I wish it was all as simple as that!

The way out is not Mr. Leibner's "putting Britain in her place." It is the much more difficult and costly re-creation of Europe, physically, economically and, above all, spiritually. Yes, I am sure of that, the supreme need is the re-creation of the soul of Europe.

That can only be accomplished if the United States takes her full share in the task of reconstruction. She will get nothing from it but Mr. Churchill's "blood and sweat and tears," but that has always been the reward of the saviours of the race. She will also make possible "the parliament of man: the federation of the world," in whatever form is suitable to our day and generation. And, we dare hope, she will bring us nearer to that day when men shall learn war no more—the end of our faith and of our preaching.

A Canadian Minister.

AN EXCELLENT WORK

Editor, *Church Management*:

The articles, and particularly the editorials, given in the last two issues of *Church Management* have been especially pertinent and thought inspiring. For them and for the courage necessary for the production of them I extend my congratulations. You are doing an excellent work among the clergy of the country and I congratulate you for it.

Elmer C. Elsea,
New Rochelle, New York.

HE DOESN'T WANT THE EDITOR TO HAVE ANY FUN

Editor, *Church Management*:

Like Finnegin, I'm off ag'in—off *Church Management*. You are letting us down. Let's have methods, methods

and more methods. Editorials, lengthy articles, plugs for products advertised in your columns are a waste of space. Especially your war editorials. We get plenty of good stuff along that line. Stick to your line, "church management," not "world management." We don't care about appearance, pictures, etc. We want ideas. Drop my name please.

Long Island.

PLEASE READ MATTHEW 15:11

Editor, *Church Management*:

Soup may be good and healthful. But if a man persists in spitting in it or putting his foot in it I, for one, will refuse to eat it. I would get other soup without these objectionable features. The same can be applied to your magazine. I have enjoyed it, as well as the Directory but I do not like your abominable "Unpopular Editorials." Your pro-British sentiments are uncalled for in a magazine of your type. I do not see how you can serve the kingdom of God by persisting in agitating for war. You say that we should not shun war since we are willing to take the profits. Didn't we try to put down the clamps so no war material should be sold? It is you, the agitators, that are responsible for the sale of war material. I will feel better to drink from sweeter fountains than yours. So discontinue my subscription.

Ernest A. Martell,
Winthrop, Minnesota.

GOOD EDITORIAL

Editor, *Church Management*:

Good! Your editorial! Do you remember the joke? Yes, I believe in speaking the truth. In the first place it is incumbent upon by command of the Scriptures; in the second place it makes the other fellow madder than anything else you can do.

John F. C. Green,
McKeesport, Pennsylvania.

The Bride Must Wear Her Wedding Dress

by Helen W. Kichline*

Here is a party for the parsonage. It will provide a splendid mixer and help bring together those wedded within the half dozen years.

HAVE you ever given a thought to the couples that have been married from your congregation? Are we apt to lose a contact if they live in an extreme end of your community? If both the husband and wife work, will a Sunday "Good-Morning" suffice? Or have you wished that somehow they might all be thrown together and learn to know each other better? Ending our sixth year on the present charge, I thought of it many times. Often the husband or wife came from another church or community.

Resolved to meet the growing desire, we decided to do something about it and thought that Valentine's Day would lend itself admirably, although any season would work out equally as well.

The invitations were sent and the

*Mrs. C. P. Kichline, whose husband is minister of Grace Evangelical Congregational Church, Lancaster, Pennsylvania.

LET LOVE IN

The other day a traveler fished up from the sea some bits of a substance that looked innocent and interesting. Some of it was sent to a museum, and was there found to be a deadly explosive used during the war. A message was sent out to any who might have kept some pieces in their cabins to fling them overboard at once. One can imagine the new eyes with which these objects would be looked at, and the haste to be rid of them. We are sometimes told the world needs moral disarmament. It needs to get rid of the deadly explosive from the heart—the hate, and pride, and prejudice that break out in war. We all need that process. We need to see how deadly is this sin that hides in all our hearts.

When we seek to be rid of it, there is only one way. It is to take it to Christ and to the cross. There self can be laid down, and love can come in. That is what happens at Calvary. We see our sin and hate it, and are ready to let his love in. Self ceases to be the center of our world. God becomes center, and that is the peace that passeth understanding. From *Making Friends With Life* by James Reid; Cokesbury Press.

closing lines were,

"There is one rule we must confess
The bride will please wear her wedding dress."

Such excitement I never expected. Clever acceptance notes came back and equally sad notes from those unable to come. One bride, upon receiving the invitation, immediately tried on her dress.

The night arrived and we anxiously awaited the arrival of our guests. Those arriving early had the advantage of seeing the rest arrive. The dresses were greatly admired, and not one bemoaned the fact that she was too thin to wear the dress. One of the brides arrived in "full" dress, veil, bouquet and all, even if four safety pins secured the closing. Not to be outdone, the groom was also "all dressed up."

The men were given a buttonhole bouquet and a piece of a Valentine. Hopefully they managed to match it with somebody else's wife (they said), each one was surprised to find each matched with his own spouse.

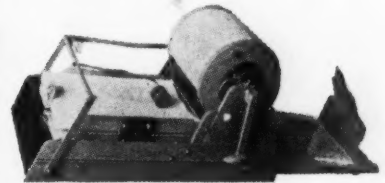
To "break the ice," the first stunt was a "Marriage Quiz." The master of ceremonies was one of the guests, armed with a battery of questions for husbands and wives, who called a couple before him. There was a question for each one. Judges, unknown, were in the room and a prize given to the couple giving the best answers. The remainder of the evening was spent in playing progressive games, Chinese checkers, dig, lotto, bowling, etc.

The center-piece was a wedding cake, appropriately decorated, graced by a tiny bride and groom. It happened to be one couple's fifth anniversary so they cut the cake.

Refreshments were quite simple and served on small trays. Favors were inexpensive remembrances, pertaining to each couple's 1941 anniversary. Paper, cotton, leather, wood, etc.

Perhaps we will never know just what it meant to each couple or to a bride or a groom who for the first time was really socially thrown with a group with whom many experiences may be shared. We felt extremely happy and knew it was worth every bit of work and effort to have things go just right.

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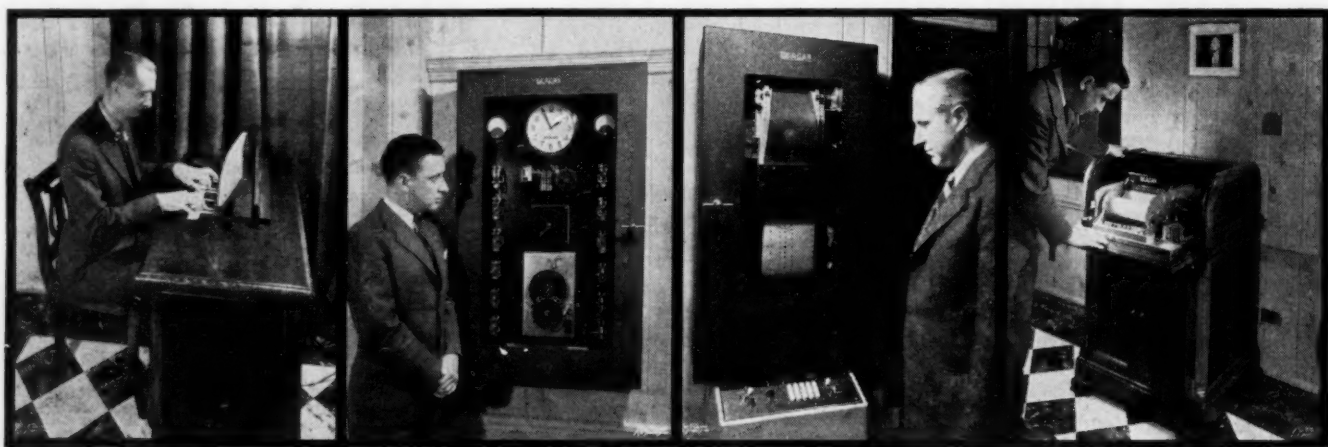
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Deagan Opens Unique Studio

Deagan Opens Unique Studio

MARKING a rapidly mounting interest in Carillons—due largely to the need for spiritual strength in these critical times—J. C. Deagan, Inc., has just completed the only studio of its kind in existence.

It is a Carillon studio in which the visitor may not only listen to the music of the modern Carillon but study, at first hand, the interesting mechanism that has contributed so much to the beauty, carrying power and daily service of present-day tower bells.

The new studio, designed by a nationally known industrial designer, overlooks the spacious courtyard of the Deagan plant. Architecturally, its theme is one of restful and dignified beauty. The walls are paneled in knotty pine. The ceiling is of special Celotex and the floors of inlaid linoleum of harmonious pattern. Highly efficient insulation assures quiet and privacy while special air-conditioning equipment supplies winter warmth and summer comfort.

A group of comfortable chairs and davenports afford a view, through large windows, of a courtyard in the center of which has been mounted a complete, harmonically tuned Deagan Carillon, with its tubular bells gleaming in the sunlight or in the floodlights which provide nighttime illumination.

Grouped about the studio are all the specially developed mechanical units which go to make up a complete Carillon installation. Through a glass panel the visitor observes the busily operating system of relays which, with the generator, translate ordinary current into the powerful impulse that operates the Electric Actions. A cut-away model of an Electric Action demon-

strates the tremendous impact that it delivers to the chime—an impact which sets every ounce of the bell's metal into vibration.

From the operating mechanism, the visitor turns to the playing mechanism and once again he marvels at the advances that modern American ingenuity has conferred upon an ancient form of musical expression—the Westminster Chiming Device which punctuates the daytime hours with the pleasing quarter-hour cadence of the Westminster peal; the Automatic Angelus which, in Catholic churches, sounds the Angelus at precisely the proper times each day and the Peal Player which permits the pastor to utilize any number of the bells in his Carillon as a bell peal.

Should the visitor be musically inclined, he may seat himself at the electric keyboard and give full expression to his talents; or a Deagan staff Carillonneur will play the Carillon for him, with all of the inspiring effects (including two, three, four and five-part harmony) that harmonic tuning makes possible.

But it is in the Electric Player that the visitor finds greatest interest: for it is this development which, more than any other, has made possible the daily service of Carillons. From a complete library of reproducing rolls he selects his favorite compositions. Then, placing the roll in the Electric Player, he sets the mechanism for a certain time. As the hands of the control clock close upon the appointed hour, he hears a click of activity and from the Carillon in the courtyard there comes the rich, golden music of the compositions he has selected—real Carillon music, automatically played by the electrical impulses released by the perforations in

the hand-recorded reproducing rolls.

Lining the walls of the Deagan Carillon studio are photographs of world-renowned musicians, personally autographed in tribute to the contributions that the Deagan Company has made to music in its sixty-two-year history—Andre Kostelanetz, Leopold Stokowsky, Frederick Stock, Walter Damrosch, Archer Gibson, Erno Rapee and Thomas F. D'Arcy, leader of the United States Army band.

An understanding of the operation and function of Carillons should be part of the education of anyone interested in the welfare of the church and the spiritual resources of his community. J. C. Deagan, Inc., not only extend a special welcome to pastors and organists but suggest that they in turn invite prominent members of their congregation to visit the unique Carillon studio whenever their travels carry them to or through Chicago. In order to assure an interesting and instructive demonstration, however, the company suggests that reservations be made by telephone (Lake View 4364) or by letter addressed to 1770 Berteau Avenue, Chicago.

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My life did, and does, smack sweet.

Was your youth of pleasure wasteful?

Mine I saved, and hold complete.

Do your joys with age diminish?

When mine fail me, I'll complain

Must in death your daylight vanish?

My sun sets to rise again.

Robert Browning.

The Dedication of New Hymnals

by W. Gordon Poole*

IT has been my custom during the past few years to appeal to the members of the church and congregation before Christmas each year to be as generous in giving a Christmas gift to their church as they are in giving to members of their families. The response this past Christmas was gratifying as the gifts amounted to almost \$250. Instead of using this money for current expenses, the board of trustees voted to buy new hymnals with the amount.

The hymnals were decided upon, purchased, and distributed throughout the church for the service, February 2. The usual four-page calendar included the whole dedication service so as to insure maximum congregational participation.

There are some special parts of the service that ought to be pointed out or explained. The book purchased is a service book as well as a hymnal and so the service was planned accordingly to show the many possibilities of the book.

The organist arranged a hymn medley including old and new hymns representing different occasions and seasons of the church year. Other than the hymns planned for congregational singing, a hymn anthem was sung by the chorus choir, "All Ye Who Love the Lord Draw Nigh," composed in 1939; the girls' and boys' choirs sang a hymn of youth, "Crusader's Hymn"; and the church soloist sang a hymn solo, "Still, Still With Thee." During the service more than forty hymns, responses, sentences and amens were either sung or played in part. The titles of fourteen different hymns were used in the Hymn Ritual of Dedication.

The use of the worship materials is evident from the order of worship.

Before the prayer of consecration of the hymnals, the minister asked if there were some suggestion from the congregation of a worthy way of disposing of the old hymnals so that they might be of service to some other church. The chairman of the board of trustees suggested that they should be given to the Baptist Church of Whatehall, New York, whose building and contents were burned during the preceding month, a suggestion which was approved by the congregation.

In preparation for the consecration of the hymnals, twenty-six copies had been placed beside the pulpit. After

the special prayer of consecration, the pulpit hymnal was given to one deacon, the organ copy to another, and four hymnals given to each of the other six deacons. Simultaneously, the pulpit hymnal was placed upon the pulpit stand, the organ copy given to the choir, and the other copies passed among the members of the congregation.

Since the first Sunday of the month was our regular time for the observance of The Lord's Supper, I tried to combine the theme of the dedication service with the communion. Thus, I gave a five-minute meditation on "The Lord's Supper and Hymn Singing." Because it is generally thought by the scholars that the "hymn" sung by Jesus and his disciples came from the Great Hallel (Psalms 113-118), I tried to show the joy, praise, and faith sung by Jesus in the face of his sacrificial death. Even though this assumption may be hypothetical, the message of these Psalms is not inconsistent with the fortitude expressed by Jesus on the night of his betrayal and trials and the eve of his death.

Litany of Dedication

Unison:

To Thee, "Our God, Our Help in Ages Past,
Our hope for years to come,"
and

to Thee, "O Master workman of the race,
Thou man of Galilee," and
to Thee, "Holy Spirit, Truth Divine"
We dedicate these books of Christian Worship and Praise.

Minister: For inspiring us to sing at the time of day "When morning gilds the skies" to sing "Again as evening's shadow falls."

People: We dedicate these books of Christian Worship and Praise.

Minister: For inspiring us to faithfulness through all seasons, when "Another year is dawning," or when "Summer suns are glowing," or when "Backward we look."

People: We dedicate these books of Christian Worship and Praise.

Minister: For inspiring our children to sing, "Now in the days of
(Turn to page 525)

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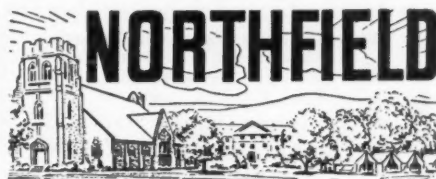
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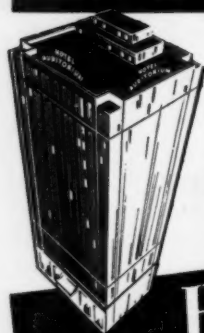


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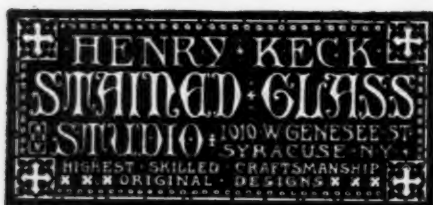
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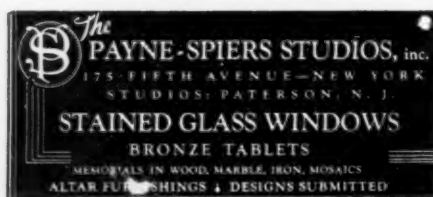
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Another Year of Service

by Henry E. Bentler*



BETHEL MESSENGER has completed fourteen years of service in Bethel Lutheran Church and in the kingdom of Christ. Naturally our first thoughts are thoughts of gratitude to Almighty God for permitting us to serve in his church so long and for his many blessings in preserving this Messenger of the Gospel of Christ. We pray the good Lord may continue to bless and use our paper in the work of his church.

Our Messenger enters more than 200 homes in this community, and is read. Even our advertisers, who we expect to be interested only in what business they might gain through advertising in our paper, read it and like it. One said recently, "I never read the Messenger in my office. I always take it home with me." Another said, "I sometimes read your paper through twice." A third party said, "I gave my copy to a friend who wanted to read it. May I have another copy?" A fourth said, "Mrs. — would like to have you put her on the mailing list. She enjoys our paper so much." And many other comments could be given.

Our Messenger is also mailed to readers in eight different states and the Province of Ontario. They are either former members of Bethel or students at our universities. And to them, as one young man wrote, "It is like a letter from home."

That makes editing and publishing Bethel Messenger a real pleasure.

"I read it in Bethel Messenger," is a common expression among our people. That means that our Messenger is a newsy paper. Of course, the editor

cannot attend the meetings of all our organizations. He must have help. And faithful helpers he has in the secretaries and reporters of our various societies. They are still doing a fine job of reporting all the important events in Bethel. That, too, helps to make our paper interesting reading. Our people want to know what is transpiring in the church and so they read our paper. Many thanks to our secretaries and reporters!

Much credit is due to our advertisers for their financial aid. We thank you for your business. We know that many of our readers patronize you and that you are worthy of their patronage. We ask all our readers who have not as yet dealt with our advertisers to look over the advertisements in this issue, and, if they are in the market for any of their wares, to consult them first. We know they will give you courteous attention and the best kind of merchandise.

We like to hear people say, "My, how nice your dress is!" Or maybe your hat. We, too, are afflicted with a certain amount of vanity. We, too, like to hear people compliment the neat appearance of our paper. As one reader recently said to the editor, "The cover page of the last issue was pretty enough to be framed." It is true the editor has to make up the dummy and prepare the manuscript for each issue, but, if the printers were untidy, careless and inexperienced, the best of editing could not and would not help the outward appearance of our paper. Much credit is therefore due to the workmanship of the National Religious Press who have done the work for us

(Turn to page 525)

*Minister, Bethel Lutheran Church, Buffalo, New York.



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Dedication of Hymns

(From page 523)

youth," and our elders, "Mid all the traffic of the ways."

People: We dedicate these books of Christian Worship and Praise.

Minister: For inspiring us to know that "This is my Father's world" and that there is a "Father in heaven, who loveth all."

People: We dedicate these books of Christian Worship and Praise.

Minister: For inspiring us to faithfulness when "Angels from the realms of glory, wing their way o'er all the earth" and when "Christ, the Lord, is risen."

People: We dedicate these books of Christian Worship and Praise.

Unison: To all of these faithful souls who have given us our Christian hymns and other aids to worship to lead us in noble thoughts and deeds, and to bring us closer to God, in deep gratitude, we offer this prayer:

"Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mothers' arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today. Amen."

NORTHFIELD CONFERENCES

For the third time in sixty-one years the Northfield Summer Conferences will come under new leadership when the Rev. William E. Park, recently elected president of the Northfield schools, assumes the chairmanship next summer. Founded in 1880 by D. L. Moody these summer gatherings, forerunner of many similar conferences throughout the country, have been led previously by Mr. Moody, his son, William Revell Moody, and by the Rev. Elliott Speer. Since Mr. Speer's death in 1934 the management has been vested in a committee.

Announcement of plans for the coming season, released by Mr. Park this week, indicate that the eight annual gatherings included in the Northfield summer program will continue along the same basic lines as in the past, but that in their actual functioning all the conferences will be stepped up and re-

vitalized in the light of world conditions.

The General Conference, planned especially for Christian workers, will be under the direct leadership of Mr. Park, who will be assisted by Dr. Paul D. Moody, president of Middlebury College and at present serving as liaison officer between the churches and the Protestant chaplains ministering to the men who enter training under the selective draft and in the army and navy, and by Dr. Paul E. Scherer of the Lutheran Church of the Holy Trinity in New York City. It is expected that Dr. Moody's present relationship to the national defense program will enable him to present a realistic and helpful picture to the delegates.

Conference dates are as follows: Northfield Girls' Conference, June 24-July 2; Mt. Hermon Alumni Week, June 30-July 5; Northfield Missionary Conference, July 7-July 15; United Presbyterian Conference, July 12-July 19; Religious Education Conference, July 15-July 26; Westminster Choir College, July 21-August 11; Mass. C. E. Conference, July 26-August 2; Northfield General Conference, August 2-August 18; Northfield Music Festival, August 10.

Another Year of Service

(From page 524)

since the first issue. We gladly admit that they do a fine job.

Those who have served on the circulation and business committee know that there is work connected with publishing a church paper. We wish to thank the members of this committee for their fine cooperation and assistance. We believe they also get as much pleasure out of this work as the editor.

It costs money to publish such a neat looking paper each month. During the past year many have contributed to the support of our paper. Some of our organizations have done likewise. We are very grateful to you and hope many others will emulate your example. Such hearty support will enable us to produce a bigger and better Bethel Messenger.



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Editorials

(From page 475)

slump or summer closing. Each day brings crises in world affairs and individual lives which require spiritual help. Hitler isn't going to take a vacation; the armies of Britain will take no vacation; there will be no let-up in the steady procession of draftees in our own army camps; fear and anxiety do not leave our homes. It is no year for closing the churches.

The churches will find much to aid them in their work. Religion is recognized in the national life as it has not been recognized in our generation. Newspapers, luncheon clubs, government spokesmen and others are urging the necessity of religious experience and organized religion. It is no year for the churches to close their doors.

This does not mean that ministers should not have vacations. But provision should be made for open churches and worthwhile preachers while they are away. With a world seething in the reality of sin this is no year for churches to trust God and lock the doors for the summer months.

The time to resist summer closing is during the present weeks. Resist the post-Easter slump and you have gone a great way in defeating the summer closing. We will have much guilt on our heads if we add to the suspicion that all the world is real except religion.

Your community will need God this summer.

Is God a Pacifist?

DR. HARRY EMERSON FOSDICK is the author of the sermon which, some weeks ago, appeared in the columns of the *Christian World* of London, England, which argues that Hitler is a scourge in the hands of an angry God to punish the democracies for their sins. The democracies certainly have sinned and deserve some punishment. But an interesting question is raised on the nature of God.

If the Almighty has selected Adolf Hitler to do the punishing it is a pretty good evidence that he is not a pacifist.

THE LIGHTED WINDOW

It all started one Sunday morning when I preached a junior sermon on the theme, "Let the light shine through." I had secured a miniature stained glass window to illustrate the talk, and spoke of the difference when a flashlight was turned on. When the light shines through it adds much to a window; we do not see the true beauty until light is added. I referred to the fact that we have some beautiful stained glass windows in our sanctuary, and they are inspiring to behold from the inside, when the sun shines through, but at night one cannot even see the figures, let alone the beautiful colors. I suggested that perhaps some day we might be able to install electric lights in back of one of the windows, so that the passerby at night could see the light within the church, shining through the window. I pointed out that the Christian is to let the light of Christ shine through his life; it is the duty of the church to spread the light.

A lady in the congregation came up

after the service and said that she would be happy to pay the bill for installing the lights. One of our men, an electrical engineer, got to work on it, and the entire equipment cost only \$35.

The climax of our church school vesper Christmas pageant was the dedication of the illuminated window. Every night the window is illuminated, the fixture being controlled by an automatic switch. The light that streams out is a symbol of the light that we are endeavoring to share with all the world. Witnessing to the truth that the light of the knowledge of the glory of God hath shined in our hearts, we share that light with others. Soon our church became known as the "Church of the Lighted Window" and people often speak of the impression made by the window upon them as they pass by the church in the night.

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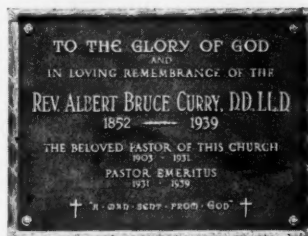
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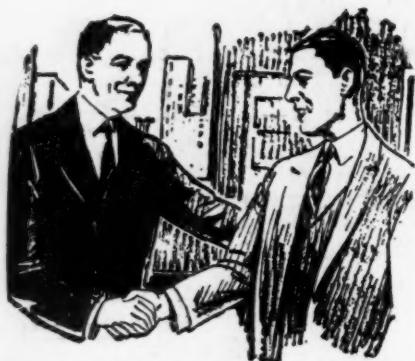
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